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Contributors

FATHER R. A. BERNERT, Chairman of the Commission on Secondary Schools, summarizes the history of a long-range Commission project and indicates the lines along which it will be developed.

FATHER M. J. FITZSIMONS, of St. Andrew-on-Hudson, Poughkeepsie, N.Y., has contributed several articles on Jesuit education to the *Jesuit Educational Quarterly* over a period of years.

FATHER WILLIAM J. MEHOK of the Central Office tabulates the annual corps of Jesuits assigned to special studies by province, degree, subject and institution attended.

FATHER EDWARD B. ROONEY, Executive Director of the Jesuit Educational Association, as American representative to an international Jesuit educational conference held at Lyons, France, reports on the highlights of that assembly and offers pertinent comments based on experience.

He also offers his comments on the annual roundup of information on Jesuit special students.

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JESUIT EDUCATIONAL QUARTERLY

Lyons Conference on *Ratio* and Jesuit Colleges

EDWARD B. ROONEY, S.J.¹

On August 29-31, 1954 there was held at Lyons, France, a meeting of a small group of Jesuits to discuss the topic "The *Ratio Studiorum* and Our Colleges Today." The idea of such a meeting had come from the suggestion of a number of Fathers of various provinces of the Society. With the blessing of Very Rev. Father General, the meeting was called by Very Rev. André Ravier, S.J., Provincial of the Province of Lyons. While the number of delegates was deliberately limited, it was intended that each of the main geographical regions of Jesuit education should have a representative. The writer of this paper attended the meeting as a representative of the United States.

For many years, Father Ravier had been the director of the *Centre d'Etudes Pedagogiques* at Paris. He had always been an alert student of Jesuit Education, had written extensively on it, and was conscious of the many problems facing Jesuit education in the modern world. The fact that he was made Provincial of the Lyons Province in no way lessened his enthusiasm for the work of education; rather it gave greater scope to his enthusiasm. Moreover, it enabled him to take positive action to accomplish what he had often dreamed of, namely a discussion of the problems facing Jesuit education on a wider than province or national basis. This, then, was the origin of the Lyons meeting.

Father Ravier was host and chairman of the meeting which was held at the provincial's residence adjoining the grounds of the Jesuit theologate of Montée de Fourvière in the old Roman section of Lyons. There were fifteen delegates representing the following countries: Belgium, Brazil, Canada, England, France, Germany, Holland, Ireland, Italy, Peru, Spain and the United States.²

A tentative list of discussion topics was first submitted by Father Ravier on April 15, 1954. This list was refined and modified in the light of suggestions submitted by delegates. In its final form, the list of topics was as follows:

¹ Paper read at a meeting of New England Jesuit Administrators, Holy Cross College, Worcester, Mass., December 19, 1954, under the title, "The Lyons Conference on 'The *Ratio Studiorum* and Jesuit College Today.'"

² The complete list of delegates is given at the end of this article.

1. Conflicting Views of the World
2. The Spirit of a Jesuit College
3. The Teacher According to the *Ratio*
4. The Concept of "Elite"
5. The Primacy of Literary Formation
6. Formation Through the Latin and Greek Classics
7. Discipline vs. Freedom
8. Extra-Curricular and Out-of School Activities
9. Training for Citizenship

Three long sessions were held each of the three days of the Conference, and one session was devoted to each of the above mentioned topics. Father Ravier had prepared a work-paper on each of the conference subjects as well as a series of questions which would pinpoint the discussion. At each session, Father Ravier gave a summary of the work-paper, after which general discussion began. Father Adrian Durand, S.J., Socius to Father Ravier, attended each session and afterwards prepared a brief report, giving some of the highlights of the discussion. A summary of individual sessions, in the form of a series of conclusions was made each day by the chairman, and submitted to the delegates for correction or comment.

The final report of the Conference, as sent to delegates by Father Ravier, contains the conclusions of each session, the general report on each session, some suggested corrections of the conclusions, and related notes and comments on the session report submitted by delegates. The complete report of the Conference would also include Father Ravier's work papers and questionnaires.

While the language of the Conference was French, it was understood that each one was free to speak in his own language or in Latin.

It must be obvious that it would be impossible, in the time at my disposal, to give an adequate report on the nine sessions of the Lyons meeting. I shall try to give a summary of each day's discussions and conclusions, and will then add some general observations and comments of my own on the Conference.

FIRST DAY

The first day's sessions were devoted to the general subject of the "Spirit of the *Ratio* and the Philosophy of Modern Secondary Education." In his first work paper on "Conflicting Views of the World" Father Ravier outlined in bold strokes the spirit that should animate a Jesuit college, the philosophy of secularism that generally characterizes the public school, and the diametrically opposed views of the world that

result from these two philosophies of education. The predominance of the secularist views of life today emphasizes the missionary character of the modern Jesuit school, for, whether paganism be that of the infidel or of the modern secularist world, the mission to meet it and to replace it with the gospel is fundamentally the same.

Descending a little more to the concrete, in his second paper on "The Spirit of a Jesuit College," Father Ravier held that a Jesuit College should have these characteristics: An intense Christian atmosphere which can result only from the presence of a thorough-going program of religious instruction combined with common religious exercises and a fervent sacramental life; a program of spiritual direction of each student that is virile and demanding; an introduction to the works of charity, Catholic action, and citizenship, as part of the formation of the Christian destined to live in the world. The entire life of the college, the administration, the contact between teacher and student, study, class, recreation, all must be deeply Catholic and impregnated with the Christian atmosphere.

Such an atmosphere, however, is not easy to maintain. Among the obstacles to it, are the following: lack of personal fervor and faith on the part of teachers; the natural resistance of students; the radical opposition between the Christian ideal and the secularist atmosphere which students daily breathe in through the radio, movies, libraries, stage, etc.; and finally, the presence on our faculties of laymen who fall short of the ideal "*Probatae fidei et virtutis*."

In the third paper, on "The Teacher According to the *Ratio*," Father Ravier summarized the concept of a Jesuit teacher as envisioned by the *Institute*. First of all, he must be a true religious and an apostle. On his personal holiness, on the power of his prayer, his spirit of sacrifice, his professional attitude, his ability to communicate to others his love of God and of God's service the Society will depend the college truly Catholic. The teacher must be prepared not only by the ordinary studies of the Society but also by a serious program of professional training in education and by a scientific training in his specialty. By his grasp of spiritual and human values, the teacher will be truly a master of the Christian life. Finally, the teacher must have a thorough understanding of the organization of a Jesuit college so that under the authority of the rector and the prefect, faculty members will form a corps, a team, whose harmony and understanding will guarantee the success of the teaching apostolate.

The conclusions which summarized the discussion of each of these topics during the first day of the meeting very naturally emphasized anew the ideas already propounded in the work papers. A word about a few of the conclusions might be of interest. Thus, the discussion showed that one of the results of the secularistic philosophy of education, especi-

ally in Europe, but to varying degrees in other countries also, is that the state does not recognize the independent and denominational colleges; it either denies all financial assistance or grants it in a begrudging and parsimonious way. In some countries all private education is considered and treated as a business enterprise. All this, of course, creates a serious financial problem for independent colleges. This fact emphasizes the importance of regional or national organizations which will work to secure just educational laws that will recognize the rights of parents and private education, and render financial assistance for the public service of such schools. In many countries our colleges must subsist on tuition fees alone and hence are forced to seek their clientele from among the families of the rich. They are, moreover, unable to offer their lay teachers adequate salaries.

The conclusions pointed out that, while we devote our men and our resources to independent education, we cannot allow public education to be deprived entirely of the leaven of the Gospel; consequently, the necessity of providing chaplains as well as Catholic professors for these secular schools.

In the genuine Catholic college, every effort must be made to use each discipline as a means of giving the student the Catholic view of the world. Since this is true, it is important that teachers be skilled in philosophy and theology and know, therefore, how to interpret all knowledge in the light of faith. It is most desirable, as is indicated in the *Epitome*, that secondary studies should terminate with the study of philosophy.

It is of the utmost importance that Jesuits who work in our colleges should be enthusiastic about their vocation as educators. In some countries there has been a complaint that not a few seem to accept assignment to the work of education with little joy if not with regret, and with a hankering for other activities whose urgency and timeliness they regard so highly. It was noted, however, that while this complaint was more general some years ago, many countries have reported a change for the better and a deeper realization of the apostolic value of the work of education.

There was much insistence on the need of professional preparation for teaching as well as for the offices of prefect of studies and student counsellor.

The Conference seconded the conclusions passed at the Inter-American Catholic Educational Congress held in Havana, Cuba, January 1954 on the necessity of providing adequate salaries, security, and proper academic status for lay teachers in Catholic colleges.

The conclusions of the Lyons Conference expressed the view that the

spiritual atmosphere of a Jesuit college could still be maintained even with a considerable proportion of lay teachers, provided these are well prepared both academically and spiritually. They went on to state that the true college of the Society is a college where there is a sufficient number of teachers, religious and lay, to provide an education that is profoundly permeated with the Catholic spirit. Unless this spirit is found in the college, it fails in its purpose and is unworthy of the sacrifices of money and men made for it. If there is no hope of redeeming it, it should be closed.

SECOND DAY

The second day's sessions were given over to a discussion of the topic, "Culture According to the *Ratio* and Culture According to Modern Secondary Education." Father Ravier's work papers again outlined the problem for each session. His first paper dealt with "The Concept of an Elite" our schools are meant to produce. The *Ratio* and the *Institute* specify an elite trained in "*doctrina et mores*." Character must be grounded on knowledge. The aim of the Jesuit teacher is to create in his students the Catholic view of the world, to give him the vision of faith since there is no integral knowledge of the world that is not based on Catholic truth. The vision of faith involves the knowledge of nature and grace, of human values and divine, of the natural and supernatural.

Our aim then is to produce an elite in qualities of "*doctrina et mores*." Nor may such an elite be identified, as it was mistakenly identified in the past, with any particular class. The fact is that the field for such an elite is growing with the spread and the democratization of education. There is, for example, the ever increasing preoccupation with science and technology and the consequent need of an elite in these fields. What, then, becomes of the principle of the *Ratio* and of the spirit of our education, the Catholic view of the world? These must remain the same, only their application changes, or, rather develops and spreads. The more science and technology develops, the more need there is for the development of human and spiritual values, unless we are to fall into a crass materialism.

How can we produce such an elite? As a basis for the discussion of this question, Father Ravier offered a work-paper on "Literature, the Sciences, Technology." The *Ratio*, he showed, clearly accords a primacy to literary culture and especially to Latin as a medium of expression. Even in the seventeenth and eighteenth centuries Latin had to contend with the growing popularity of the vernacular. Today literary culture of the *Ratio*, viz. through the study of the ancient classics, is under attack from those who, while admitting the place of classical literary formation, feel that many modern languages have reached such perfection that they are

just as useful as a tool of formation as Latin. They are more accessible, more interesting, more vital, more attractive. Others would go beyond this and deny any primacy to literary formation. The world, they say, is an economic world, a technical and scientific world. If the mind needs abstract training, mathematics can furnish it.

Father Ravier did not wish to go back over the debate on Latin in the curriculum. He did remind us, however, that in the sixteenth and seventeenth centuries Latin was studied as the language of science as well as the international professional language. His purpose was to discuss the problem of the *Ratio* merely from the literary standpoint. Were the early Jesuits right in according a primacy to literary formation? Does the art of reading, writing, and speaking merit such preference? Can "*eloquentia perfecta*" still be the purpose of our education? Having put these questions, the chairman offered some considerations which he felt were pertinent.

In the early days of Jesuit education, the studies, which correspond to the college of today, were not looked on as having their own peculiar, independent objectives; rather they were related entirely to the higher studies of philosophy and theology, and all these higher studies, including the study of science of the time, were given in Latin. Moreover, national literatures were not as rich as they are today, and it was only in the ancient languages that students could find models that could be trusted as guides.

While the school is still of capital importance, it is not the only medium of culture for the modern student. Today the book has serious competition from the screen, the radio, television, and the press. While this fact makes a thorough literary formation all the more necessary, it also makes the school program of literary training much more difficult.

The aim of secondary education to form in its students Catholic judgment remains the same today. But this cannot be done in a vacuum. It is the modern world that surrounds the student today; and it is the modern man who must learn to judge. While he must learn to judge in the light of the past history and tradition, he must also be conscious of belonging to a world that is changing with unheard of rapidity. While the student in the sixteenth and seventeenth centuries might feel that by studying the past he was able to enrich the milieu in which he lived, today it is by gazing into the future, toward the reality of the man of tomorrow, that the student becomes aware of the necessity of preparing himself to be of value and influence. It would be foolish, therefore, not to orient secondary studies toward the scientific knowledge of the world. The language of our every-day conversation serves to emphasize how science pervades our daily lives. This is the kind of a world into which

students are born and in which they grow up. Yet all this often makes it more difficult to interest students in the deeper study of science and logic and philosophy. The effort at pure abstraction, and it is in this that intellectual formation consists, is becoming more and more difficult for the modern student.

Although a work-paper entitled "Self-Activity and Erudition" has been prepared for the third session of the second day, this subject was abandoned in favor of a general discussion of the topic, "Formation Through the Latin and Greek Classics."

Here are some of the conclusions which summarize the discussion of the concept of an elite and the primacy of literary formation, particularly of the Latin and Greek classics, in producing such an elite.

Nations today are jealous of their elite, their leaders, no matter what state or society they come from. While many such still come from our colleges, more and more of the elite today are coming from institutions that offer training in science and technology. We feel, however, that the elite in the world of science is conscious of the need of humanizing and cultural influences. In the college (European) it is difficult to combine a thorough humanistic formation with a serious introduction to the sciences.

While the principles of the *Ratio* on the primacy of a literary formation are still valid, it would be wrong to underestimate the importance of the teaching of science and mathematics. It would seem that a task worthy of our colleges and in perfect conformity with the *Ratio* would be to attempt to develop the humanistic and Christian values that are implicit in the scientific and technical disciplines.

Where the system of the class-teacher is still in vogue, we should not hesitate to make the teacher of science the class-teacher. The influence of a course in religion given by a priest-scientist could be particularly effective. Science teachers must, of course, be well prepared. It is only through highly competent science teachers that we can Christianize the sciences.

In spite, however, of the necessity of realizing the place and the importance of scientific training, it would seem that the primacy accorded to literary formation is perfectly justifiable even in our days. For, in addition to the techniques of literary formation, the student in secondary education must learn how to speak, to write, and to translate in a "Catholic way"; a Catholic "style," so to speak, must be given along with the intellectual formation. This Catholic style will be imparted especially through the study of literature; but not exclusively, since by literature we must understand not only imaginative works but also the works of scientists and serious thinkers, and all writing which in some way or another express truth and spiritual realities. A Catholic style must not

mean verbiage for there can be no such thing as a Catholic style unless it express a real objective content.

It is obvious that in many countries Jesuit colleges alone are holding the line on the study of Latin; but in many other countries literary formation through Latin is called into question—or even abandoned progressively—so that there is a real question as to how long we can hold out. Whatever our views may be on the study of Greek, it seems perfectly clear that Greek should be taken up only by those who are particularly capable.

It is desirable that we make every effort to create a program for the vernacular languages as strong and as progressive as that which the *Ratio* had in mind for the study of Latin. Modern languages today have a literature which permits us to use them, and to derive from their teaching a formative value that they may not have had in the past.

THIRD DAY

The sessions of the third day were devoted to the general theme, "Beyond the *Ratio*: Out-of-School Education." Perhaps, because he wished a particularly firm basis for these discussions in his first work paper, Father Ravier proposed the problem of "Authority versus Freedom." Even though the *Ratio* was written for and at a time when political and social structures were monarchical and authoritarian, it is clear that the system of rewards and honors in the *Ratio* supposes an education given in an atmosphere of free cooperation on the part of the students.

Is there a fundamental opposition between our ideas of free cooperation under authority and the modern concept of education for "freedom through freedom," with all its insistence on self-government, the democratic spirit, teamwork, and the absence of punishment? Is there a difference between the *Ratio* concept of man, the social being, and modern education's concept? The *Ratio* seemed to have as its ideal a strong personality, capable of meeting by himself the dangers and temptations of life, and by that fact capable of leading others of lesser strength. Modern education seems to conceive of man the social being in a little different manner. While it wishes him to be strong and ambitious, it is in order that by being so he may be a more perfect member of a group rather than its leader; the inspirer rather than the guide; a force for unity and cohesion rather than a model to be imitated.

The differences in these concepts is not as great as it may at first seem. After all, even the class, according to the *Ratio*, is organized as a miniature society, with its leaders, its responsibilities, and its own special regu-

lations. A Jesuit who wishes to emphasize education for "freedom through freedom" has a hundred different ways of doing so.

The second session of the third day took up the question of "Extra-Curricular and Out-of-School Activities." In commenting on the program of extra-curricular activities in our colleges, Father Ravier pointed out certain dangers that must be guarded against. There is the danger of scattering the forces of the student. The program of extra-curricular activities can become so varied that it is difficult to reconcile it with the scholastic program of the school. There is also danger that extra-curricular activities may put the scholastic program, properly so called, at a disadvantage. Intellectual work, and every effort at abstraction, is difficult. Overstress on extra-curriculars could turn the student from what costs serious effort and sacrifice to fix his attention on what is easy and agreeable and thus we might fail to habituate him to constancy and perseverance.

The final session of the Lyons Conference was devoted to the topic, "Training for Citizenship." The chairman introduced this subject by recalling some of the principles that are given in the *Epitome* Nos. 381 to 386. This was fortunate since these sections of the *Epitome* describe the objectives of Jesuit education and so served to pull our discussions together. The *Epitome* states clearly that the objective of our colleges is to form men who in their private and public lives can truly be said to be Christians, who can and are willing to engage in the modern apostolate. Again it says that our objective is to train our students to a proper reverence for and obedience to legitimate authority, and to make them true Christian gentlemen and to instil in them the apostolic spirit and zeal for souls, and to prepare them prudently and in a manner proportioned to their age for their duties as Catholic citizens. If it be true, as has so often been said, that education is to be judged not so much on what it does for the student here and now but rather on what the student will be spontaneously tomorrow, in his home, in his profession, and in his public life, then the wisdom of these counsels taken directly from our own *Institute* becomes evident.

Here, too, is indicated, or at least hinted, the proper attitude with regard to our alumni. Number 391 of the *Epitome* recommends strongly that we devote ourselves to the *spiritual care* of our former students so that the result of so much labor will be preserved and increased.

Father Ravier justly felt that these ideas brought us back to the fundamental concept of which he spoke in our first meeting, namely that what constitutes the soul of our education is that Catholic outlook on the world, that vision of faith which we try to give our students. That vision

of faith will make of the adult a true disciple of Jesus Christ in his own personal life, in his family life, in his social life, in his professional life, and in his life as citizen. By training an elite to the vision of faith we hope to create a new Catholic world, and a society that will be more and more Christian.

While our *Institute* describes this objective quite clearly, at the same time it foresees the difficulties that stand in the way. For this reason it very wisely says that such training must be given "*pro ratione aetatis*." Our objective must be to prepare the student, that is to say, to give him the equipment which he will need later on, to equip his soul even before temptation arises. If education is to be efficacious, it must be in a certain sense seminal; it must sow the seeds that will later bear fruit.

It must be along these lines and to these objectives that the entire program of extra-curricular activities must tend. Student activities within college and outside it must keep these objectives in mind; and of no activity is this more true than of our endeavor to introduce the student to the work of Catholic Action. Here, again, we are told to act with caution since we must avoid the risk of distracting the student too much from his intellectual formation. We must avoid the risk of looking too much for immediate results on the part of the student and not enough to his formation. What was meant to be merely an experiment can easily become an institution; and a college can very quickly become merely a center of activities rather than an educational institution. There is also danger of introducing into the college political or socio-political divisions.

Among the conclusions on the subject of "Authority versus Freedom" were the following: The exercise of authority in a college must be at the service of a reality superior to itself, namely, the spiritual, cultural, physical good of the educand. Nothing is more opposed to this ideal than if colleges are turned into barracks. But how avoid the spirit of the barrack when we have large numbers of students? The answer is by the organization of groups in such a way that responsibility and initiative can be given to students, and that family spirit may reign. Discipline is not an end in itself, but a means.

We must avoid looking on students as religious. Students are to be educated for their life in society, not for life in a monastery. What the *Institute* requires of the exercise of authority in the Society has its application here. It should be *fortis, suavis, spiritualis*. In our colleges teachers must have a high moral authority. They must be able to impose orders by their person alone, and not by resorting to punishment. The ideal of a perfect of discipline should be to render himself unnecessary. Another strong force in our educational tradition is to be found in the principle of creating special groups known for their spiritual fervor on their intel-

lectual ability: in other words, through sodalities and academies. It is extremely important, however, that these groups should not become closed circles; they must exercise their salutary influence on the entire college, first of all, and then on the Church and the world.

Among the conclusions of the discussion on the topic "Extra-Curricular and Out-of-School Activities" the following are particularly worthy of note: We must realize that the whole program of extra-curricular activities as well as out-of-school activities can be a great aid in giving life to the school program. Students must be taught by us to judge, criticize and, even at times, to defend themselves against various aspects of out-of-school activities. Our task must be to instil in them principles by which they may be able to judge correctly; for example, how to read a newspaper without being taken in by its propaganda and slogans; how to see a film without being deceived by its artifice; how to appreciate a work and judge it on its own merits. We must also explain to the students that their faith and the life of grace impose certain limits on their curiosity. The Christian must learn to sacrifice certain pleasures, certain spectacles, certain readings, not in a spirit of fear or of childish docility but rather in a spirit of manly fidelity to God and to the prescriptions of the Church. In spite of the attractiveness of many of the extra-curricular and out-of-school activities, the student must be accustomed to constant personal effort, to concentration and reflection and to intellectual courage. If all these activities are well balanced with the spiritual and intellectual life of the student, they become a powerful means of attaching the student to the college. They are a source of joy, of growth, and personal interest, and a means of developing his heart, his entire being, and his personality.

The discussion of the last topic "Training for Citizenship" brought out clearly the similarity of the problems that face Jesuit education in the various countries of the world. How timely, for example, are the following points chosen from, the conclusions.

Preparation for public life is of the utmost importance. While this is rather easy in some countries where families are interested in social and political life, in many others our students come from families that detest politics, that look on politics as something degrading. By preparation for public life we do not mean the preparation only of persons who will be the political leaders of the future. Rather we mean the development of an interest that will concern itself even with the most humble activity of public life on the local level, a deep and genuine interest in all the people of the community. We must avoid at any price allowing our colleges to become either ghettos, or comfortable little clubs of the socially privileged.

This initiation into public life can be assisted in a thousand different

ways, for example, by commentaries on newspapers and by participation in public ceremonies; and in social and charitable works; by contact of the college with men who are leaders of these fields. If one is serious about integrating a college into the life of a community, neither means nor occasions will be wanting.

In vocational counselling of our students we must emphasize the idea that a profession is a method of exercising the social apostolate and Christian charity; that it is through, and in their professions that they will best realized the First Commandment. Here again, we have the idea of the elite our schools should try to produce: an elite of service and sacrifice for Church and for country.

SOME COMMENTS OF THE MEETING

I am certain that from the summaries I have already given of the work-papers you have already formed the same impression of Father Ravier that all of us did who had the privilege of attending the Lyons meeting, viz., that in addition to being a most thoughtful and extraordinarily hospitable host, he is an outstanding authority on the history and philosophy of Jesuit education as well as a deep student of the problems that face Jesuit education in the modern world. I would be less than objective, and ungrateful too, were I to fail to mention this as my first impression. It must also be clear to anyone who has the least experience with organizing meetings that it took a great deal of courage to organize an international meeting of this type.

It was probably because I found Father Ravier's work papers so stimulating and the discussions of them so fruitful that I, myself, came to the following conclusions concerning the meeting. First of all, I think the Lyons meeting should be looked on in the nature of a preliminary meeting, as one that merely laid the groundwork or, perhaps, set the agenda for a much longer and much more representative meeting which I hope will be held sometime in the not too distant future. For me, at least, it would have been most helpful to have had the work-papers months in advance, and thus to have had an opportunity to study them at leisure; to have read and studied some of his source books, and to have prepared a careful answer to the stimulating questionnaires that accompanied the work papers. Actually—and isn't this a normal experience,—we had too much matter to cover in a three day meeting. The result was that we lacked time for reflection on the problems and for fruitful discussion with individual delegates. These remarks are made not by way of criticism. Actually they are indicative of the success of the meeting for had it not been a grand success, I would hardly be recommending another but

longer meeting dealing with the same, or almost the same, agenda. One further item may be worth mentioning just in case the Lyons meeting does become preliminary to another larger and longer conference. It would be helpful, I feel, if a questionnaire were circulated several months, or a year, in advance to gather factual information on practices in Jesuit schools, much the same as was done by Father W. M. Mallon in preparation for the Deans' Institute held at Regis College, Denver, in 1948.

A few general impressions of the meeting may be of interest. It must now be obvious that there are certain striking similarities as well as dissimilarities in the problems that face education in the United States and in other countries. Here it should be recalled that Jesuit education outside of the United States and a few places in South America is largely confined to secondary education which comprises, in a broad way, our high school and the first two years of our American college, which are administered as one unit known as the "college" the "colegio," the "gymnasium," or the "lycée." Jesuit education in the United States presents a problem much broader, dealing, as it does, with the high school as one unit, the four year college as another, the graduate and professional schools as so many other units. Consequently, the age groups with which we are working, especially in the upper years of our college and in our graduate and professional schools, are quite different from the age group in the single unit of the European college. While this must be kept constantly in mind, much that was said and discussed at Lyons has its application, *mutatis mutandis*, to Jesuit education in America.

The very fact that the program of the next Deans' Institute, which will be held at Santa Clara, California in August of 1955, will deal with 1.) the objectives of education, 2.) the curriculum of the Jesuit college, and 3.) methods of evaluating our schools, is a clear indication that we, too, are concerned with the necessity of clarifying our objectives and of examining the means we use to achieve them. Much that was said at Lyons on the contrast between the "views of the world," on the spirit of the Jesuit college, on the concept of an elite, on training for "freedom through freedom," on out-of-school education and extra curricular activities, and on training for citizenship, comes down to the fundamental problem of the objectives of Jesuit education. Practically all that was said concerning the primacy of literary formation and the use of the Latin and Greek classics, the use of the vernacular and the necessity of training in sciences, has a direct bearing on our study of the curriculum of Jesuit high schools and colleges. We can say, then, in all truth that in the fundamental problems of Jesuit education there is a striking similarity throughout the world.

Perhaps it was to be expected that other similarities would be marked.

For example, in the matter of financing our schools, in the need for more Jesuit teachers, in the preparation of Jesuits, in the recruitment of good lay teachers, and in the notion of what kind of an elite or what kind of leaders we are trying to train, our problems differ more in degree than in kind.

Differences, however, did begin to appear in the discussion of the place of the lay teacher in our schools. While the figures cited at Lyons would seem to indicate that many places in Europe have a far higher percentage of lay teachers than we have in our high schools, I had the distinct impression that we are in advance of European countries in the position accorded our lay teachers as an integral or even essential part of our schools, and in the salaries we pay.

While our Brothers outside the United States have, like ourselves, broadened the concept of an elite and realize as well as we do that we must prepare leaders in many fields, the fact is that the very clientele of the Jesuit school in many countries of Europe and, perhaps in South America, too, creates a problem since it is a clientele drawn almost exclusively from what are known as the "upper classes." The reason is that often enough it is only the families of the "upper classes" that can pay the charges of the Jesuit schools. In this regard we are, I believe, in a more fortunate position, in that we draw our students from all so-called "classes" and can thus have an influence on various levels of society and on many professions, even the newer ones, as well as on business and industry. Whether or not we have capitalized on this advantage is an entirely different question, and I do not care to touch upon it now.

It was interesting to learn that some subsidy is received by our schools, or by the parents of our students, in a number of countries. You are aware, as I am, that hope for any such subsidy in the United States is dim, indeed. My personal opinion is that we should begin—in fact, we should have begun long ago—to lay the ground work for, or to create a climate of opinion favorable to such state aid to private schools. But that is a different story.

Another marked contrast to Jesuit schools in the other parts of the world arises from the broad freedom that we possess in education here in America. The fact that we can give our own diplomas and degrees, and that these are recognized by the states on a par with those of other, even state schools, and the fact that we have such wide liberty in regard to our curricula, makes us the envy of many countries of Europe and South America, even the most Catholic ones.

While it is well to underline the similarities and dissimilarities between the problems that face European and American education and to see how we may assist one another in meeting these problems, it strikes me that

there is perhaps another benefit we may derive from contact with Jesuits of other countries. Can it be that the crucial problems that they have been facing today may yet be in store for us? If so, would we not do well to learn from their experiences in meeting or not meeting such problems. Let me give but one example and with this I shall close.

European colleges are deeply concerned over the problem of the gratuity of public education. And why? Because they see themselves being reduced more and more to depending on the sons of the wealthy for a clientele. From the viewpoint of desirable selectivity, as well as from the viewpoint of the objectives of Jesuit education, this is not a healthy situation. No one realizes it better than the Jesuits who conduct these colleges; and no one is more concerned with it than they.

The point I wish to make is this: are we, are all private schools, all denominational schools, going to face the same problem? Public educational institutions, even on the secondary and higher levels, are multiplying like wild-fire. The percentage of college students in private higher institutions is constantly decreasing. Why were we so anxious to amend Public Law 550, the Korean G.I. Bill? Precisely because it was and is throwing the balance of enrollment in favor of public higher institutions. I doubt that this situation will improve. We can learn much from the present worries of Catholic educators in Europe. Maybe we can learn from countries like Holland which have found a very happy solution to this problem.

Surely from our contact with Jesuits in other countries, not because they are from other countries but because they are Jesuits, we can learn much to help us meet our own problems. And while we are learning maybe we can help, too, by showing them how we have met some of our difficulties. Is that not the characteristic of a family and, particularly, of a family so close-knit as the Society?

MEMBERS PARTICIPATING IN THE LYONS CONFERENCE

August 29-31, 1954

BELGIUM

NORTH BELGIUM, Rev. Peter Van den Boosche, S.J., Chief Supervisor of Colleges of the Province; Saint Barbara College, Savaanstraat 33, Ghent.

SOUTH BELGIUM, Rev. Robert de la Court, S.J., Prefect General of Studies and General Supervisor; Collège St. Michel, 24 boulevard St. Michel, Bruxelles 4.

BRAZIL

CENTRAL BRAZIL, Rev. Arturo Alonso, S.J., President of the Catholic Educational Association of Brazil; rua Martins Ferreira 23, Botafoga, Rio de Janeiro.

CANADA

LOWER CANADA, Rev. Pierre Angers, S.J., Prefect of Studies, Professor of French at the University of Montreal; Collège Jean de Brébeuf, 3200 Chemin Ste. Catherine, Montreal 26.

ENGLAND

ENGLAND, Rev. William Lawson, S.J., Prefect of Studies of the Jesuit College at the Institute of Education, University of London; Manresa College, Roehampton, London S.W. 15.

FRANCE

FRANCE, Rev. Jacques Goussault, S.J., Rector, Director of Centre d'Etudes Pédagogiques; Collège St. Louis de Gonzague, 12 rue Franklin, Paris 16.

LYONS, Very Rev. André Ravier, S.J., Provincial; 42 Montée St. Barthélemy, Lyon, 5.

GERMANY

LOWER GERMANY, Rev. Hubert Becher, S.J., Prefect of Studies in the College of St. Aloysius; Elisabethstrasse 18, Bad Godesberg.

HOLLAND

NETHERLANDS, Rev. Bernard H. A. M. Bot, S.J., Rector and Prefect of Studies, Member of the Jesuit Commission "De Juventute Instituenda"; Collège "Katwijk," De Breul, Zeist.

NETHERLANDS, Rev. Ernest L. A. M. Pelosi, S.J., President of the Jesuit Commission "De Junentute Instituenda," Secretary "Katholiek Paedagog.," Oostduinlaan 50, Den Haag.

IRELAND

IRELAND, Rev. Hilary Francis Lawton, S.J., Prefect of Studies; Clongowes Wood College, Naas, Co. Kildare.

ITALY

TURIN, Rev. Fernando Trossarelli, S.J., Prefect of the Secretariate of Jesuit Colleges, President of Federazione Instituti Dipendenti dall'Autorità Ecclesiale; Civiltà Cattolica, Via de Porta Pinciana 1, Roma.

PERU

TOLEDO (V.P.D. Peru), Rev. Felipe E. MacGregor, S.J., Rector, National Director of Catholic Education; Colegio de la Inmaculada, Colmena 650, Lima.

SPAIN

WESTERN CASTILE, Rev. Pedro Lezama, S.J., Rector, Province Prefect for Secondary Schools; Colegio Ntra. Sra. de Begoña, Indauchu Dr. Areilza 34, B.P. 214, Bilbao.

TARRAGONA, Rev. Juan Pastor, S.J., Rector, National Prefect; Instituto Químico, Dr. Amigant 14, Barcelona (Sarria).

UNITED STATES

NEW YORK, Rev. Edward B. Rooney, S.J., Executive Director; Jesuit Educational Association, 49 East 84th Street, New York 28, N. Y.

The Spirit and The Letter

M. J. FITZSIMONS, S. J.

When I saw the title of this latest book on Jesuit education, *Saint Ignatius' Idea of a Jesuit University*,¹ by Father George E. Ganss, S.J., I recalled reading some years back a statement on the subject which was annoying and at the same time heartening. Annoying because I was not sure of its meaning; and satisfying because it seemed to imply a means of cutting through so many of our problems. Robert Ulich, a respected educator, writes of the Jesuit system of education in a careful manner in his book, *History of Educational Thought*.² He ends his account with these words: "The future of the Order will depend largely on the general role of Catholicism in the cultural and political development of our times and be contingent upon the capacity of the Jesuits to find a synthesis, not merely a compromise, between the spirit of Loyola and the intellectual aspirations of the best Catholic youth."

There we have a simple solution: synthesize the spirit of Loyola with the aspirations of the best Catholic youth! I have discussed this quotation at times with others, asking for their definition of the "spirit of Loyola," and what they considered to be the intellectual aspiration of Catholic youth today. Generally my respondent muttered a blanket approval of the combination, but the best answer I got was that "they are the same," namely, that both are concerned with values—Ignatius organized a system of *values*—and that youth today will accept, and are quick to perceive, genuine values in education and in teachers.

If ever there was a vivifying and widely influential spirit in any man, it was surely found in Ignatius of Loyola. Perhaps his spirit can best be seen in the scope of the *Spiritual Exercises*, from the *Principium et Fundamentum* to the *Contemplatio ad Amorem*: or what may be described as the vision of man's life, beginning with the truth, *Deus vult omnes salvos fieri*, and extending to all-embracing Incarnate Love, and the interval between, is organized in the fullest unity of reason and grace. Here is his "vision du monde." This he would apply to his turbulent times and to the ever recurring future of man. Although some biographers, including Jesuits, think he took up education unwillingly, the opposite has been abundantly proved. When the vision of

¹ Ganss, George E., S.J., *St. Ignatius' Idea of a Jesuit University*, Milwaukee: The Marquette University Press, 1954.

² Ulich, Robert, *History of Educational Thought*, New York: American Book Co., 1945.

the apostolate of education was grasped by him, "he impressed upon it," as Father Leturia says, "with superhuman strength, the stamp of his whole personality, and of all his work: the constant totalitarianism of *ad maiorem Dei gloriam*."³ Although an idealist, he approached education as a realist, and ever wanted to see his ideas converted into action. No assumption of a past Golden Age, no hope of Utopia clouded his vision— "a Golden Age that never was, and a Utopia that never will be."

Father Ganss does honor to the contribution of Ignatius and professes to explain his *spirit* as activating Jesuit education by summarizing principles derived from the Fourth Part of the *Constitutions*. These principles remain a permanent contribution and a guide to Jesuit educators; and by the directive of their author, they must be applied to times and circumstances. By the word "spirit," Father Ganss writes, "I mean a group of inspiring principles which pervade and direct thought or action." (p. 196.) And in Part Four, "St. Ignatius has expressed the principles which will forever guide his followers in their educational work." (p. 199.)

Not contradictory of these statements but rather amplifying them, an enthusiastic student of Jesuit education, Père François Charmot, S.J., derives the pedagogy of the Society from the *Spiritual Exercises*, and holds that the Jesuit system evolved historically and psychologically from the spirit of the *Exercises*.⁴ Clearly, then, we are informed that the spirit of St. Ignatius, evident in the *Constitutions* and the *Spiritual Exercises*, has been the dominant inspiration of the Jesuit apostolate of education.

Both authors emphasize the fountain-head of Ignation *spirit* as the source of educational principles. Father Ganss states that the spirit of the *Ratio Studiorum* of 1599, "consists of a group of comprehensive principles of Catholic education which St. Ignatius expressed in Part Four of the *Constitutions*." (p. 207.) "The *Ratio* was the instrument through which Ignatius' ideals in education were effectively achieved on an unprecedentedly-wide scale in Europe and the Americas." (p. 201.) And we must insist, says Père Charmot, "on the close relationship which exists between the principles of the *Spiritual Exercises* and the pedagogical principles of the *Ratio*." (Charmot p. 137.)

Nevertheless, Père Charmot seems unexpectedly harsh in his evaluation of the *Ratio*; especially so when one recalls that in 17th Century

³ Leturia, Pedro, S.J., "Why the Society of Jesus Became a Teaching Order." *Jesuit Educational Quarterly*, Vol. IV, No. 1 (June, 1941), pp. 31-54.

⁴ Charmot, François, S.J., *La Pédagogie des Jésuites, ses principes, son actualité*. Paris: Spes, 1951.

France it had, perhaps, its most successful results. "The *Ratio* is primarily a *spirit*, its letter may be corrected, expanded, and completely revised. In each country, official education tends to impose its own curriculum and in the university field the Jesuits seem to bend with the wind. As a matter of fact their principles have not changed; they still retain their concept of life, their ideal of education, their pedagogical methods,—all of these in the primacy of the Christian religion." and adds, "we cannot begin to understand the educational principles of the Society unless we make a sharp distinction between the spirit and letter of the *Ratio Studiorum*. In its literal sense the *Ratio* is to a large extent outmoded; it has done its job. The period in which it was composed has influenced it so strongly that it has already become somewhat archaic. Although perfectly suited for the student of the Renaissance it can no longer comply with the demand of our modern education." In a similar manner, Father Ganss warns readers of the danger of seeing in the *Ratio* "only a collection of administrative decrees or of practical procedures. This oversight leads them to grasp the letter but miss the spirit." (p. 206). For this spirit he contends is found in the *Constitutions*," which the *Ratio* presupposed and aimed to carry into practice with the greatest possible efficiency for its own era." (p. 207). A summary of these views is found in the directive of the *Epitome*, 397 §3.:

Ideo omnes familiaria habeant ea sanae pedagogiae principia, quae a S. Patre Nostro in Const. P. IV sobrie exponuntur, in Ratione studiorum evolvuntur, et a scriptoribus Societatis haud paucis luculenter explicantur.

In this section of the *Epitome* it is emphasized that the sound principles of pedagogy are derived from the *Constitutions* and the *Ratio*. Perhaps a distinction in the word *Ratio* will be helpful, as made by Father Miguel Bernad, S.J., whom I shall mention later, when he states, "the term *Ratio Studiorum* is equivocal. On the one hand, it is a term used to designate the Jesuit pedagogical system itself: its principle and techniques. On the other hand, the term is used to designate a particular document—and this again is confusing because there are several distinct documents possessing the same title."

As the sun is to the moon, writes Father Ganss, so are the *Constitutions* to the *Ratio Studiorum*. This comparison appears in Chapter Ten, and that chapter may be considered a summary of the volume. The previous chapters of the book treat of Ignatius education, and of his salutary contact with the "modus et ordo Parisiensis" on which he based his organization of graded objectives, and of activity on the part of the student, namely that the universal principle of all education is "self-education." The universities and educational development of the period of the Ren-

aissance are treated in detail in order to give perspective and to enable the reader to understand the system with which Ignatius was to deal. The tenth Chapter, in summary form, describes the composition of the *Constitutions* during the years of drafting, 1547-1556. From 1551 to his death he wrote his purpose and methods in education in Part Four.

Ignatius' practicality is witnessed in the fact that before his death two universities⁵ and thirty-three colleges were opened and seven others were in process of formation. Father Ganss adds that in 1710 there were 612 Jesuit colleges and "shortly before the suppression of the Society in 1773, the Jesuits were also teaching in twenty-four universities (fifteen of which they directed completely) and they staffed 176 seminaries." (p. 201).

There can be no doubt, then, of St. Ignatius' grasp of the apostolate of education. Two of the principles derived from the *Constitutions* are listed in Chapter Nine,—“an alertness in gathering the best elements emerging in the educational systems of the time and of adapting educational procedures to varying circumstances of times, place, persons.” To list the number of times the *Constitutions* (and the *Ratio*) mention this principle, that their directives will be adapted to varying circumstances, would make an interesting item of research. This flexibility is a prime element of the *Constitutions* and reveals the vision of their author. One explanation for his insistence upon it may lie in his grasp of the nature of the Church; that it is growing and developing from within, alive with the life of Her Founder, and that the Incarnation implies the building up of the Body of Christ on earth in the perspective of history, in which man lives and acts. Ignatius modeled his religious order on the same organic process.

Enough has been said to indicate the interesting horizon opened up by Father Ganss' book. His wide research and industrious collection of references make the book valuable and instructive. Let us say, however, that the author's enthusiasm often runs away with his pen. There is much awkward writing which revision should have eliminated. A Jesuit taking up the book from my desk exclaimed: "I did not know so much could be written about St. Ignatius in education!" That spontaneous remark may be used to indicate two things, 1) that the book is a revelation of the dominant role Ignatius played in education,—and the translation made by Father Ganss, of the Fourth part of the *Constitutions* is a real contribution; and 2) contrariwise, there is a weakness in the compilation,

⁵ "Besides the universities at Gandia, Messina, and Coimbra, other Jesuit Colleges were universities, at least in fact if not by title, during Ignatius' time those of Palermo, Vienna, Prague, and Billom (near Lyons, France)," pp. 35-38. (In a footnote he refers to the controversy on these numbers.)

for it is repetitious and padded. In this respect, a publisher's readers can save an author from himself. Nevertheless, it is a proof of courage for anyone to write on Jesuit education; for alas! every Jesuit has his opinions on what Jesuit Education is, or better, what it should be. It takes courage to "stand up and be counted," and more so to put your opinions in writing. If you publish them I claim the privilege of objecting and of appealing to the documents. Comments on the book will make up the rest of this review, and they are made with gratitude to the courage of the author.

Ignatius took the curriculum of the day and organized it, and, a fact not to be forgotten; prepared for an educational organization to develop and employ it. By this means his theory of education was to have such a permanent and widespread effect. It is a pleasant pastime to sit down and write out a theory of education and another thing entirely to put it into practice (as Churchill said, it is easy to plan a war effort if you have no responsibility for carrying out the plan).

A cardinal principle in education is that the curriculum should be suited to the needs of the times. (That is not to say that we give the student what he *wants* but what he *needs*, which is another cardinal principle). The implicit thesis of the book seems to be that as Ignatius used the education of his day for his purpose, so we should do the same; and the author succeeds admirably in making the reader see the realism of Ignatius, dictated as it was by his outstanding virtue of prudence,—his practical judgment in human affairs.

To stress the need, today, of this principle of adaptability, Father Ganss adds an appendix of 40 pages, "An Historical Sketch of the Teaching of Latin." In early Jesuit education the aim was "mastery of the threefold art of speaking, reading, and writing [Latin] with ease." (p. 227); and Latin was learned by the direct method, and was a useful instrument in the professions. Today, however, the student's time is wasted in grammar study and in "decoding" some parts of Latin authors. For preparation of Catholic scholars, he admits, Latin should be retained "at least somewhere" in the curriculum, but in the case of Latin for Catholic college students we must face the "decoding" practice realistically. Father Ganss' suggestion is the use of classics in translation for all students, that they may come into contact with classical literature, civilization, and culture, for the significant ideas contained therein. I am sure the author sees that if classics in translation are to be the diet in the college, out goes all Latin in the secondary schools. What will be substituted?—surely not "social studies"—bless the name! For the past 200 years, he claims, the study of Latin was defended on the theory of "Formal Discipline" or general transfer of training, and that this fallacy was foisted upon innocent Latin

teachers by John Locke and Christian Wolff, in the 18th Century. I do not have anything on the second villain in the piece (except I have heard that he damaged our philosophy teaching) but I could find no source for Locke as originator of the evil. In fact I have before me a Catholic University doctoral dissertation in which the author denies that Locke ever taught "Formal Discipline" as the aim of education. If we do not have a reason for our teaching of the classics, we cannot "project" our ignorance onto poor Locke or the big bad Wolff. It seems to this reader that Father Ganss is not convincing in his solution of our Latin problem. We must have principles in education that will determine the curriculum, and "adaptability" is not the sole determining factor here. The intellectual virtues of understanding and knowledge can be acquired in any subject when properly taught. Latin or Greek, for example, can awaken these mental insights. I recall some years ago one of our alumni, a Doctor of Public Health, of national and international reputation, was asked by a Jesuit which study in his Jesuit schooling had helped him most in his later profession. He answered that he often reflected on the point and realized that his interest in science began in early high school when he began the study of Greek. He was impressed by the fact that Greek accents followed a rule and that exceptions were allowed,—and there it was that he discovered scientific law—a new planet swam into his ken! A recent report of the American Bar Association (1953) lists the results of a study to determine which subjects in college best prepared a student for law. The conclusion was that no one subject or field did so directly, but that the method of teaching was the essential factor. A course in zoology, for example, can give the student the sense of accuracy, observation, and discipline that would enable him to grasp the law and apply it to concrete circumstances.

Audi alteram partem! I recall no better, brief, incisive reason for the study of Latin than that offered by Father George F. Johnson, (R.I.P.) of the New York Province, who taught classics for forty years. His view was given in an informal letter in 1925:

Personally I never had any doubt as to why I was teaching Latin, and at present I cannot see how anyone of us can have. My credo is clear:

1. To teach the language itself—grammar, syntax, idiom, as a mental training in accuracy and logic.
2. To teach translation in a dead tongue, the most completely annotated and explained of any save Greek. This to give English vocabulary, roots, sense of word values.
3. To teach something of a literature that has spoken for itself for two thousand years and will do so till the barbarians have the swing of the pendulum.

Whether any given class gain these results or do not gain them, has never had anything to do with my teaching of Latin. I am sure that Latin produces these results, conditioned in degree, of course, by my ability as a teacher and by my class

receptivity. It does in fact produce them just as well as any subject of any class produces its results. Our students do not know one iota more about English, chemistry, mathematics, than of Latin. Hence, the "result" fallacy never obscures my conviction as to why I teach Latin . . . (*Woodstock Letters*, November, 1951.)

I do not intend these stray comments to be a defense of the classics. Father Ganss says he has no solution for the declining interest in them, but that we must find a solution realistically. The solution is not whether we drop a subject or retain it—but how evaluate it on educational principles. This process of evaluation would apply to other curricula in our colleges. There are weaknesses in our teaching of the classics, but the same uncertainty of ends and means is found in other subjects.

In place of the lengthy discussion of Latin, on the undergraduate level, the reader would have been more satisfied to see a treatment of the idea and place of the "Jesuit university," as mentioned in the title of the book. We have reason to expect this, as the author states in the Introduction that former books on Jesuit education have been limited "to Jesuit secondary education," and that he would emphasize "higher education" (p. 5).

In accordance with his principle, "quia bonum, quo universalius, eo divinius est" (Const. VII, C, 2, D.), St. Ignatius accepted universities, "that through them the fruit sought in colleges may be spread more universally, because of the branches taught, the numbers attending, and the degrees granted, in order that the recipients may be able to teach with authority elsewhere what they have learned well in the universities of the Society, for the glory of God Our Lord." (IV, C. II. I.). (Ganss, p. 319).

In paragraph Four of Chapter 12, Ignatius wrote:

Medicinae, et Legum studium, ut a nostro Instituto magis remotum, in Universitatis Societatis vel non tractabitur vel saltem ipsa Societas per se id oneris non suscipiet.

Father Ganss adds a footnote in reference to this section: "In Jesuit universities, any faculties can be introduced when they are judged to be conducive to the glory of God and the welfare of men." (p. 322). And adds, "that interpretation has been given by the 27th General Congregation in 1923." This decree of the 27th Congregation is included in the *Epitome*, 393, § 2.

Aliae quoque facultates admitti possunt quantum pro varietate locorum conferunt ad maius Dei servitium; si quid tamen in his magis remotum sit a nostra conditione, ut accidit in quibusdam legum civilium et plerisque medicinae partibus, id per externos doceatur.

Father Ganss continues his remarks in the footnote: "It is to be noted that a Jesuit university, as conceived by Ignatius, provided a home for all the faculties which universities of his day possessed . . . In later centuries,

when the number of faculties was vastly increased, many other faculties, such as those of commerce, dentistry, engineering, foreign service, nursing, and speech, were also added in Jesuit universities, especially in America. This addition is in perfect accord with Ignatius' adaptation to the needs of times and places." (Footnote pp. 322-323). But does not this general statement sweep aside a point at issue? In the context, "*aliae facultates*" hardly means "any" faculties; and that "this addition is in perfect accord with Ignatius' principles" surely calls for distinction.

During the period of expansion of higher education after World War I, many of our colleges expanded, seemingly without any over-all plan, into institutions of complex organization. At that period and later, there was a fairly common view, and it may not have entirely changed, that by our Jesuit training, we were better adapted to the work of high schools and colleges than to education on the university level. I have heard defenders of this view use the slogan, "14 to 22"! i.e., the age-spread of students we could best train by our preparation.

In the past thirty years, however, our universities have become the natural development of our educational sphere in this country. Father Ganss' contribution is to show that the university of graduate and professional faculties was with us from the beginning of the Society, and was so envisioned by St. Ignatius. Considering the emphasis of his book, the author could have made a better contribution to our mental horizon, if, in place of three appendices on undergraduate education, he had discussed some problems of the university in Jesuit education. Has not the problem of the graduate school, for example, and some form of Assistancy cooperation for them, been a matter of discussion for some twenty years? A remarkable contribution to our view of the university field was Father Alphonse M. Schwitalla's ample exposition of the medical school in "The Medical Apostolate of the American Assistancy," *Woodstock Letters*, July, 1954. A similar treatment of our other professional schools would surely orientate the attitude of Jesuits in the Assistancy.

Other problems arising from the expansion into various curricula require our attention. To achieve his purpose in education, Ignatius, "devised a curriculum of general or liberal education—humanities, natural sciences, philosophy and theology," (p. 189), "an ingeniously integrated curriculum, well adapted to the peculiar needs of his time." (p. 190). How would this principle of an integrated curriculum apply to our variegated courses in business administration, engineering, and the pre-professional preparation? Surely not by the super-addition of philosophy and religion. This integration, no doubt, Father Ganss would leave to Jesuit administrators. *Hic labor, hoc opus!*

Another problem on the college level is not solved. If we profess to give a certain type of education, then we must be aware of the fact that in our larger universities the student body may represent from 100 to 500 high schools. By what magic will these students be prepared to receive the distinctive stamp of Jesuit training? The famed experiment of "great-books" teaching at St. John's College, Annapolis, soon revealed to the administration that a certain type of secondary school education was necessary as a preparation. Finally, though not a problem, there is the fact that even in our undergraduate colleges, 50 to 75 percent of the teachers may be laymen. The latter are with us permanently and we are privileged to have their splendid contribution to our work. But the obligation is ours to enable them to know and apply the principles of Jesuit education so carefully presented in Father Ganss' book.

These several considerations might give us pause in estimating the nature and quality of our work. It may be that we will be content with other Catholic colleges and universities, *dirigées par les Pères Jésuites*. A defensible aim, surely, but do not call it Jesuit education.

To see the origin of the *Ratio* in a prescription penned by St. Ignatius in the Fourth Part of the *Constitutions* is another contribution of Father Ganss' book. The section is sufficiently impressive to warrant quoting:

Concerning the hours of the lectures, their order, and their method, and concerning the exercises both in compositions (which ought to be corrected by the teachers) and in disputations within all the faculties, and those of delivering orations and reading verses in public—all this will be treated in detail in a separate treatise, approved by the General. This present *Constitution* refers its readers to it, with the remark that it ought to be adapted to places, times, and persons. However, it would be well to approach to that arrangement as far as possible. C. 13, 2, A. (Ganss, p. 323).

Father Ganss notes: "This is the paragraph which gave rise to the successive drafts of a *Ratio Studiorum*," from 1565 to 1599 and 1832.

Some comments on the *Ratio* may be in place here. Father Ganss seems to give the back of his hand to *Eloquentia*. He states, "The purpose of this study [rhetoric] was to form the pupil to *eloquentia*, one of the chief educational goals of the age. By eloquence the humanists . . . understood . . . the ability in later life to move an audience and convince it of some serious point by means of an elegant Latin address, sermon, or disputation." (p. 47). But we know that *Eloquentia perfecta* was the crown of the humanities in the *Ratio*. The mediocre student was given one year in the study of rhetoric but the better students were encouraged to spend 2-3 years in that discipline. *Eloquentia* must be considered a technical term to distinguish it from the modern pejorative usage. Father Farrell defines it, "as the union of knowledge and eloquence, or the right use of

reason joined to cultivated expression.”⁹ Surely that was the purpose of the medieval trivium of grammar, rhetoric, and logic. Did not Robert Hutchins attempt to build a modern college on that aim, the development of the two powers proper to man, speech and thought?

Père Charmot sets us straight on this term, and says that it is a grave confusion to imagine that the Jesuits aimed at teaching students some Latin words and Ciceronian expressions for the purpose of delivering a facile Latin speech. He makes the following digest of the twenty-eight pages of Père Herman (*La Pédagogie des Jésuits au XVI^e siècle*): “It was certain that the unique purpose of the Jesuits was to impart a disinterested culture. This culture was described by the word *eloquentia*. It is certain that it was the formation of the whole man; that it was not only a lawyer’s ability in pleading, but comprised all the elementary and essential forms, which human thought takes in expressing the True and the Beautiful.” Charmot concludes that Jesuit education aimed at two powers of man, *vita et oratio*. “On entendait par *vita* la valeur spirituelle de l’âme—et par *oratio* l’art de communiquer sa pensée au monde.” Charmot (p. 307). And he quotes Father Perpinian: “Il y a en nous deux présents, spécialement divins . . . la raison et la parole; car la parole est l’expression et l’interprète de la raison. Voilà ce qui fait de nous des hommes.” The Jesuits aimed at bringing to its highest perfection this double gift.

The Prelection of the *Ratio* is likewise given short shrift by Father Ganss. (p. 101). By contrast Père Charmot devotes a chapter to it, entitled, “L’Art d’Approfondir,” and begins: “La plus célèbre et certainement la plus importante des méthodes du *Ratio* pour la formation intellectuelle était la ‘prelection.’ Nous dirions aujourd’hui *l’explication magistrale* d’un texte. On y apprend l’art d’approfondir la pensée d’un auteur.” (Charmot p. 269). Is not this technique similar to that of the “New Criticism,” excluding, we hope, the confusing terminology of the latter.

The purpose of Father Ganss was not to discuss the *Ratio*, but in the references noted above he is skating on thin ice. We can admit that the constant repetition of the word *Ratio* has perhaps dulled our response to it, yet I am glad to confess that some years of dispassionate interest have led me to appreciate it more and more. A careful study will reveal it as a very great document. If we knew it even in the “letter” we would be inspired to go and do likewise and be able to apply the “spirit” of Ignatius and the *Constitutions* to the urgent need of reorganizing our

⁹ Farrell, Allan P., S.J., *The Jesuit Code of Liberal Education*, Milwaukee: The Bruce Publishing Company, 1938, p. 356.

teaching. Our administrative organization is up to date, thanks to the demands of the various educational associations, but all the administrative procedures have as their sole purpose the facilitating and making effective the work of teaching. As the *Harvard Report on General Education* comments, "There is no educational reform so important as the improvement of teaching."

I cannot leave this subject without mentioning a dissertation on Jesuit education submitted to the Yale Graduate School of Education by Father Miguel A. Bernad, S.J. (1951). He mentions the "Four Structural Principles of Jesuit Education." The basic principles of Jesuit pedagogy were grouped in three categories: Finality (purpose, objectives, spirit); Method (formal and informal techniques, relationship between teacher and pupil, etc.); and Pattern. "This pattern of Jesuit education was the result of the interweaving of four threads which might be called structural principles. They were: 1. the principle of graded stages; 2. the principle of subordination (majoring); 3. the principle of coordination (synoptic integration); 4. the principle of promotion by achievement. These structural principles are expanded by Father Bernad but we cannot quote further; except to note that under "graded stages" came the ancient principle "*una disciplina, uno tempore*," and under "coordination," the student's major study was not a "subject" but a field; not Latin, English, physics, but "Humanities," "Rhetoric," "Philosophy," etc. Are we conscious today of any "structural principles" in our teaching?"

With admirable energy and zeal Father Ganss has brought us back to one of the foundations of our educational apostolate, the *Constitutions* of St. Ignatius.

We are often reminded that every religious congregation must renew itself by reanimating in each member the spirit of the founder. In the Preface he expresses his hope that the book will "contribute some little light towards this great goal of discovering what Ignatius would say and do (in education) if he were among us today." Is not a serious omission implied here—a passing over of how much has been done in the American Assistancy in recent years? I can find no mention in the book of the *Instructio* (1934-1948),⁸ the most significant and progressive development in American Jesuit education, and unique, perhaps, in the entire Society. It was "the synopsis and conclusion of all Jesuit thought and pre-occupation with education in the Assistancy" from the first Inter-Pro-

⁷ Cf. "The Class of 'Humanities' in the *Ratio Studiorum*" by M. A. Bernad, S.J., *Jesuit Educational Quarterly*, Vol. XV, No. 4 (March, 1953), pp. 197-205, for further treatment.

⁸ *Instructio pro Assistentia Americae de Ordinandis Universitatibus, Collegiis, ac Scholis Altis et de Praeparandis Eorundem Magistris*. New York: Jesuit Educational Association, 1948. Cf. M. J. Fitzsimons, S.J., "The *Instructio*, 1934-1949," *Jesuit Educational Quarterly*, Vol. XII, No. 2 (October, 1949), pp. 69-78.

vince Committee on Studies of 1921 to the final promulgation of the *Instructio* in 1948. It provides for the organization of our education on a national basis, for the Jesuit Educational Association with National Secretary and Regional Directors of Studies, for efficient and modern administration of our high schools and colleges and universities, and the preparation of teachers for them. (There is an accompanying document, "The Constitution of the Jesuit Educational Association.") We cannot possibly discuss Jesuit education now or in the future as if this monument did not exist. Let us hope that the *Instructio* has not become as dead a "letter" at the *Ratio*! Surely therein is the "spirit" of the *Constitutions* applied to our modern needs, and it seems it was an unfortunate oversight in Father Ganss' book to exhort American Jesuits to follow Ignatian principles and at the same time to omit mention of this recent achievement in applying them to our educational work.

If we need further evidence that this spirit is active today, I have seen no better or braver directive than that offered by our present Father General in his letter on Our Ministries in 1947.⁹ His Paternity lists the four fields of our ministries with a foresight and a courage that are truly and objectively laudable. In summary they are:

If we look to the purpose of our ministries, these four seem now among the most important: scientific work and higher studies, colleges and universities, the foreign missions, and labors among the working class. (§9)

Of the first he says, "Let Ours to whom the Lord has given talent for it (scientific research) have very much at heart this pursuit of the highest self-abnegation, of the greatest toil and of very little consolation which is scientific study. And let them not be drawn away from it by the illusion that they can serve God better by work that seems to be more immediately priestly and apostolic." Of colleges and universities we read, "... the work of the colleges has always been dear to the Society because, on the basis of human nature itself and the economy of salvation it must at all times be counted among the most necessary of all works. Let times change as they will; youth will always have to be trained in letters, in Christian faith and character if we wish to provide for the people of God. (§.6). (The word "college" obviously means the secondary school in the European usage).

I submit again that here is the spirit of Ignatius for our own time. But the *Instructio* is a blue-print,—we must build according to it; and His Paternity's letter is a directive and exhortation. Neither can be effective without conscious application.

I hope these lengthy comments are a proof how stimulating Father Ganss' book is. We are indebted to him. *Prospere procedet!*

⁹ A letter of V. R. John Baptist Janssens, to the whole Society on the occasion of the canonization of St. John de Britto and St. Bernadino concerning Our Ministries, June 22, 1947. (For a reminder of this letter I am indebted to a soul-warming article by Father Paul C. Reinert, S.J., in *Jesuit Educational Quarterly*.)

Preparation for College: A National Evaluation

R. A. BERNERT, S.J.¹

In submitting this report of the activities of the Jesuit Educational Association Commission on Secondary Schools, I would like to mention at the outset that what we have to say here is in the way of a progress report on a project begun several years ago rather than an account of a project begun and completed by the Commission of the current year. For the sake of making the present efforts of the Commission intelligible, especially to those who are attending these sessions for the first time, it will help to resort to that common Hollywood technique known as the flashback. Only by going back a bit will the present and future take on meaning.

For the past five years the Commission on Secondary School has been making sallies into the field of educational measurement. The reasons for this, in general, are these. First, careful checking of actual results against planned objectives is a necessary condition for success in any field of endeavor. "Teach, test re-teach to mastery" is normal classroom technique. Our secondary schools as a whole likewise have their objectives. Hence what is done by way of checking results on classroom levels and over short periods is also necessary for the entire four-year program of high school. "It is a strange phenomenon," as Father John Sullivan said in his report of just a year ago, "that the American Jesuit high schools, zealous as they are for classroom testing, have never made an equally intensive examination of the results of their secondary school training as a whole."

Secondly, an evaluation of its educational program has without doubt been stimulated by the contention of some advocates of the Life Adjustment movement in secondary education that the traditional high school course (the Jesuit course) a preparation for life is ineffective, undemocratic, and even un-Christian.

Along this line the Commission spent one year defining the question and making tentative moves toward the discovery of a proof, statistical

¹ Presented at the Annual Meeting of the Jesuit Educational Association, Meeting of Secondary School Delegates, Loyola University, Chicago, April 16, 1954. It is the Report of the Chairman of the J. E. A. Commission on Secondary Schools, originally entitled "Jesuit High School Preparation for College: A National Evaluation."

and empirical, if possible. That was 1949 to 1950. After devoting one year to the more proximate problem of pre-induction training, the Commission went back to an investigation of the results of Jesuit high school training under the two-fold aspect, namely, preparation for life and preparation for college. Three different schools (University of Detroit High School, Jesuit High School of New Orleans, and Rockhurst High School) sent questionnaires to their graduates of 1942 in an effort to get a seasoned evaluation of the high school course they had received. Incidentally, 56 percent considered their high school course had prepared them "very well" for life, with religion, public speaking, and English getting top rating.²

Preparation for college was evaluated by the deans of our universities and colleges. This resulted in three general conclusions: a) Graduates of Jesuit high schools are, in general, somewhat better equipped for collegiate work than graduates of other high schools; b) Two areas that show most notable weaknesses are mathematics and social sciences; c) There is enough solid interest in the subject to warrant a complete statistical study of the entire subject of Jesuit high school graduates' performance in Jesuit colleges and universities.³

The Commission met briefly in Denver under the direction of Father John F. Sullivan, S.J. Its conclusions at this time were: 1) No one principal nor group of principals is in a position to make such a statistical study. He has neither the time nor the advanced training called for by the project; 2) The proper person for the study would be one of Ours seeking an interesting and worthwhile problem for a doctorate dissertation in education; 3) He should be getting his degree from one of Our universities so that the *Kudos* of the completed study might properly accrue to a Jesuit institution rather than to another; 4) In the meantime the Commission was to investigate further the possibility of a successful pursuance of the project by consulting competent authorities concerning proper procedures and by testing these procedures in two pilot studies.

Another year, 1952-53, was taken up in trying to find out how one would go about such a tremendous undertaking. Very valuable suggestions as to the factors entering into the study came from Lawrence J. Lennan, Ph.D. of Scranton University through Father John Convery, S.J., a member of the Commission, and from Father James F. Moynihan, S.J. of Boston College through Father John Foley, S.J., also a member of

² Sullivan, John F., S.J., "Jesuit High School: Alumni Evaluation," *Jesuit Educational Quarterly*, Vol. XV, No. 2 (October, 1952), pp. 88-106.

³ Bernert, R. A., S.J., "College Deans Evaluate Jesuit High Schools," *Jesuit Educational Quarterly*, Vol. XV, No. 2 (October, 1952), pp. 107-113.

the Commission. Procedures listed by these men contained the following three steps: 1) Select a typical sample population; 2) Assemble pertinent data concerning this population; 3) Compare and interpret this data.

At the same time, 1952-53, Father John Sullivan, S.J., chairman of the Commission from '51 through '53 conducted a pilot study at the University of Detroit High School. It consisted of a study of the showings made by Detroit High School graduates in such tests as the American Council on Education Psychological Examination, the Cooperative Mathematics Pretest for College students, the Cooperative English test, and the Diagnostic Reading Tests. Results of his study show that 60 percent of the University of Detroit High graduates exceeded the national median in the psychological, mathematics, reading vocabulary, and comprehension tests. In the English and rate of reading tests less than 50 percent attained the median. In comparison with other groups from 12 to 25 percent more of the Jesuit group surpassed the national median than did the non-Jesuit groups.⁴

In summary, Father Sullivan's study, like Father Sausotte's study at Loyola, Los Angeles, indicates that the graduates of a Jesuit high school are, as a whole, better prepared for college than their contemporaries.

The Commission last year, therefore, made two recommendations: 1) That in the near future a Jesuit candidate for the doctor's degree undertake a follow-up study of the preparation of Jesuit high school graduates for college as his doctoral dissertation. 2) That a Jesuit who is competent in the matter draw up an outline of the procedure which could be used by individual schools for making a less comprehensive and more simple follow-up study of their own graduates.

It was at this point that this more or less amorphous mass was deposited into our lap. The place was New York City just a day before we embarked for the sessions of the N.C.E.A. at Atlantic City. The five principals involved since that time have been Father Michael Kennelly, of Jesuit High School, Tampa, Father John Convery, of Scranton Preparatory School, Father John Foley, of Boston College High School, Father Francis Sausotte, of Loyola University High School, Los Angeles, and myself. Before leaving that fabulous eastern shore, we had lunch together and had as our companions the experienced Province Prefects, Fathers Maline of Chicago, Smith of New Orleans, and Gallagher of Missouri.

The first activity of the year was an effort to clarify the problem enough so that we could begin working on some preliminary investiga-

⁴ Sullivan, John F., S.J., "Standardized Tests Measure Jesuit College Preparation," *Jesuit Educational Quarterly*, Vol. XVI, No. 3 (January, 1954), pp. 149-163.

tions. To this end Father Charles Weisgerber, of the University of Detroit gave us invaluable assistance. Out of our meeting with him came the first questionnaire which was sent to all deans of Jesuit graduate and undergraduate schools. Their responses were one hundred percent in number, while their exhaustive and generous comments were highly useful in clearing the air and in enabling the Commission to crystallize the state of the problem.

A general principle which the Commission has kept in mind throughout its planning is that it ask of the individual college and high school the least and the simplest amount of information needed to make the study valid. Not that the deans and principals concerned are not willing people, but if the various questionnaires and forms are many and complex, we cannot expect a very willing nor generous response.

A second general principle has been that the study must be handled scientifically in the strict sense of the word. A study whose conclusions or findings are valid because the initial information is not valid had better not be made at all. Either the study fulfils the best criteria of research or we should not attempt it. Anything else will be useless, costly, and a waste of time.

By September the Commission had come to the following conclusions: 1) The project is a mammoth one; 2) The JEA Commission is entirely inadequate for the job. 3) The original plan of devising some more or less simple technique which could be sent to our graduate departments of education, and which, in turn, could have one or two of their graduate students apply the technique to their own situation is unworkable in the first place and scientifically unsound in the second; 4) Some central office or agency must undertake the project; 5) The precise area of the study must be determined before we begin. For instance: Should the study be made for each college or for all combined? Should it further be done for various schools within a university? Should it be done by combining similar schools from all our universities? Should it be done for all Jesuit high schools combined or for each one separately?

By December 10, 1953 we reported that considerable progress had been made as the result of a meeting held in St. Louis on November 27. Fathers, Druhan, Gallagher, and Maline had, in the meantime, been appointed as a sub-committee by Father Rooney to take care of the details of the project. Present at this meeting, in addition to the three men just mentioned and the chairman, were Dr. Oliver Anderhalter of St. Louis University and Dr. Warren Findley, director of Evaluation and Advisory Service of the Educational Testing Service at Princeton, New Jersey.

Both Dr. Anderhalter and Dr. Findley have been key contributors to

our thinking on the project. As a consequence, it was clear to all that the study, if done rightly, should have two distinct and separate phases. The first would be simply a scientific study of grades; the second would consist of a battery of tests which would give us scientific information on how the graduates of Jesuit high schools throughout the country do in the Jesuit colleges and universities of the United States.

The plan calls for the first phase being done entirely by Dr. Anderhalter and his staff and will consist of a grade analysis of performance in college as compared with performance in high school. It will be an extension on a national scale of the type of study he conducted at St. Louis University a few years ago and which he described in the *Jesuit Educational Quarterly*.⁵ Briefly, it will contain the following formation: 1) Three separate student reports: one based upon Jesuit students, one covering Catholic non-Jesuit high schools, one covering non-Catholic public and private schools; 2) In the report for Jesuit high school students the following information is included: a) student's name or a code number; b) specific Jesuit high school attended; c) student's rank in the graduating class from that high school; d) credit point average of the student after two years of college.

In the report for the other two groups, the same information would be needed, except that the name of the specific high school is not necessary. Basing our figures on 10,000 total students in the 27 colleges, reports in terms of the 38 Jesuit high schools would cost somewhere between \$2,000.00 and \$2,500.00. Part of the cost will depend, for instance, on how the data will run. If the results, according to Dr. Anderhalter, are heterogeneous, he may have to compute separate equations for each school. If this is necessary, the cost will naturally rise; if it is not necessary, the cost may run even below the estimated \$2,000.00.

Dr. Findley's memorandum of this November conference has been the central source of the Commission's planning and action on the project. The memorandum becomes highly technical rather quickly. To record every item in it would be out of place here. Some of the points, however, are:

1. *Scope of Study*: It was agreed that preparation for success in all types of college is of concern, but that it might be best to limit the first study to Jesuit colleges where full cooperation is assured.

2. *Breakdown of Groups to be Compared*: It was proposed that graduates of non-Jesuit Catholic high schools be separated from graduates of public high schools in tabulations so that the graduates of Jesuit high schools might be compared separately with each as well as with the combined groups. If the non-Jesuit high schools

⁵ Anderhalter, O. F., "Using High School Rank in College Admissions," *Jesuit Educational Quarterly*, Vol. XIV, No. 3 (January, 1952), pp. 169-172.

are not distinguished in this way, the results of the study might be considered inconclusive by some.

3. *Criteria of How Well Prepared Graduates Are:* In addition to using success in college, measured on average grades in the first two years, three criteria based on testing can be used. These would be (1) test scores at entrance, (2) test scores after an appropriate period in college (one or two years), (3) gains in test scores after an appropriate period in college. Each of these criteria has its limitations, but these will be minimized by the use of the dual controls of relative standing in high school and academic aptitude score.

1) If only grades were used, comparisons between Jesuit and non-Jesuit high schools using data from several colleges would depend on the assumption that grades are strictly comparable from college to college.

2) If only test scores at entrance are used, one must assume that fitness for college is measured entirely by success in preliminary studies satisfactorily, and beg the question of subsequent achievement in college. 3) If test scores after a period of college study are the sole criterion, achievement in college, which is influenced by many factors other than fitness, is being used without regard for evidence of preliminary learning. 4) If gains in college are the sole criterion, there is a possibility that those whose scores at entrance are lowest have the greatest opportunity to gain.

The meeting of these criticisms is probably best accomplished if all four types of criteria are used and results are carefully interpreted.

4. *Areas of Concern:* These include English expression, literature, philosophy, social science, natural science, mathematics, and foreign language. The feasibility of studies based on testing varies from field to field. a) In the area of English expression, a program of testing at entrance and after one or two years of study is feasible because all of the Jesuit colleges put substantial emphasis on improving all their students during the first two years. b) In the areas of natural science and social science the situation is substantially the same. Although the colleges do not require all students to take particular courses in these fields, each college would consider average improvement of its students in these areas as a significant measures of its success. c) In the areas of literature and philosophy, there is fair agreement of emphasis in the Jesuit colleges. On the other hand, adequate tests of growth in the elementary philosophy that is taught in Jesuit colleges are not available. And standardized tests tend to measure such superficial acquaintance with good literature as to be of dubious value. d) Mathematics presents unique problems. The rigidly sequential organization of mathematics instruction in so many schools, non-Jesuit as well as Jesuit, together with the fact that all mathematics beyond arithmetic is called into play chiefly in schools in more advanced mathematics courses or in professions, prevents useful evaluation of general development by tests. e) In foreign languages, the complicating factor is the diversity of language requirements. Standardized tests are available to measure for each language progress in the reading goal of foreign language study. Studies may be planned, but will present problems of securing enough Jesuit and non-Jesuit high school graduates studying each particular language in each college.

5. *Number of Students to be Included:* Previous evaluative studies show there is little variation from year to year in the statistics of enrollment so that the students of a single year's entering group can stand as surrogate for classes of a considerable period. We must avoid only special periods of all-out war or serious depression in selecting a class. This means that a sufficient study could be made by testing only

a single year's class, like the one to be admitted in fall of 1954, intensively over a period of one or two years. It also means that performance of a students tested at the end of one or two years of study can be compared with their own earlier achievement instead of depending on comparison of different samples of students at the several stages of study.

Two possible approaches: First, a representative sample of 1000 may be drawn from the approximately 4000 graduates of 38 Jesuit high schools who will enter the 27 Jesuit colleges in fall of '54. Another representative sample of 1000 graduates from non-Jesuit high schools may be similarly drawn from the approximately 6000 such high school graduates who will enter Jesuit colleges at the same time. Or, this second group can be drawn from graduates of non-Jesuit Catholic high schools and from public high schools.

A second approach is to enlist all Jesuit colleges in a program of testing all students entering in fall of 1954, as an addition to their current guidance testing of all incoming students. Thereafter, testing and comparative study might be limited to samples of survivors of this group at the end of one and two years of college, conserving a maximum group for comparative study. This would have the further advantage of giving more time to determine the detailed plan of testing and study, until at least the time for end-of-first-year testing in the spring of 1955.

6. *Appraisal of non-cognitive factors:* In the study of the college dean's evaluations of Jesuit high schools there were a number of statements about the general maturity of graduates. Some considered such graduates more mature than the average; on the other hand, several mentioned a tendency for such graduates to be too "dependent." Elsewhere there was mention of the desirability of greater emphasis on citizenship education and sound use of leisure time. It seems wise to consider seriously the evaluation of such non-cognitive outcomes lest the comparative study be subject to criticism for neglecting non-cognitive aspects of development in favor of cognitive goals. A simple study that might throw some light on the question of non-cognitive factors would be a study of drop-outs. Are the percentages of drop-outs from Jesuit colleges the same or different for graduates of Jesuit high schools, of non-Jesuit Catholic high schools, and of public high schools?⁶

The items just reviewed and others similar to them have made up the bulk of the Commission's thinking throughout the year. Since the three Province Prefects making up the subcommittee appointed by the Provincials to check on the study and the principals were already meeting in Dallas shortly after Christmas for the annual get together of midwest principals, the Commission decided to take advantage of this for another session. Accordingly three members of the Commission met with this sub-committee at Dallas on December 30, 1953. The key contribution of this meeting was the suggestion by Father John Convery, S.J. to the effect that a joint commission should be formed for the purpose of seeing the project through to its final consummation. The joint temporary commission should be made up of members of the Commission on Liberal

⁶ Adapted from: "Memorandum of Conference on Evaluation of Jesuit High Schools," St. Louis, Missouri, November 27, 1953, by Warren G. Findley (4 page mimeographed report).

Arts Colleges and the Commission on Secondary Schools. This was a very constructive suggestion. The entire project is such that the colleges are intimately involved in its execution; in fact, it is a high school project which can be conducted only by the colleges. As we have already mentioned, the project is mammoth, it is on a national scale, it includes all the Jesuit colleges and high schools, of its very nature it calls upon the the very generous cooperation of the colleges both for the administration of the study and the cost of it; therefore, a joint committee made up of members of the two commissions as a must.

A second factor that received emphasis in the Dallas meeting was the imperative need for a coordinator. Consequently, all the Province Prefects were contacted in an effort to discover some Jesuit, preferably one in the course of getting a doctorate in education, who would assume the duties involved in conducting the study. He himself would not make the study, but would have the authority to coordinate it, to see to it that the information required for the study be sent in from all the schools concerned and to be the liaison man between the JEA executive office in New York and the schools on the one hand, and the two different institutions doing the work of the study, namely, Dr. Anderhalter of St. Louis University and Educational Testing Service of Princeton, New Jersey, on the other.

In an effort to accomplish these two things, that is, establish the joint commission and determine a coordinator, arrangements were made to have all members of both commissions meet here yesterday morning. Both Dr. Anderhalter and Dr. Findley representing ETS were on hand for the meeting.

Status of Special Studies

1954-1955

EDWARD B. ROONEY, S.J.¹

One cannot open an educational review or magazine these days without being struck by the constant insistence on the large increase in enrollments that American education will be faced with during the next ten or fifteen years. As is but natural, those who are responsible for providing educational facilities, whether these be state officials or the leaders of private education, are forced to turn their immediate attention to ways and means of providing the buildings and classrooms for the avalanche of students. Gigantic as is this problem, it is still only a part of the complex problem. What is just as critical is the problem of providing enough adequately trained teachers for the students who will crowd American educational institutions.

The Society of Jesus in America has a considerable role to play in Catholic education in the United States and, hence, we, too, are faced with momentous decisions. What our decisions will be in regard to enlarging our physical facilities will, of course, depend on a careful analysis of actual and potential financial resources, on policies to be elaborated according to the principles and traditions governing the work of the Society, and on directives given us by higher superiors.

It is obvious, I believe, that any marked expansion within our present

I. COMPARATIVE STATISTICS 1950-1955

	1950-51	1951-52	1952-53	1953-54	1954-55
Full-time Graduate Students . . .	207	191	173	181	212
Priest Graduate Students . . .	162	152	140	152	175
Scholastic Graduate Students . . .	45	39	33	29	37
Candidates for the Ph.D. . . .	129	131	119	121	145
Candidates for other Doctor . . .	..	..	16	13	13
Candidates for the M.A. . . .	37	33	23	22	20
Candidates for the M.S. . . .	15	10	8	9	17
Candidates for other Masters . . .	..	..	3	3	3
Candidates for other Degrees . . .	17	13	2	3	4
Special Studies but no degree . . .	9	4	2	10	10

¹ Tabular material throughout this article is prepared under the direction of William J. Mehok, S.J.

II. MAJOR FIELDS

	<i>Calif.</i>	<i>Chicago</i>	<i>Maryld.</i>	<i>Missouri</i>	<i>N. Eng.</i>	<i>N. Orl.</i>	<i>N. York</i>	<i>Oregon</i>	<i>Total</i>
Anthropology (1)	1 Ph.D.	.....	1 Ph.D.
Biology (6)	1 Ph.D.	2 Ph.D.	.....	1 Ph.D.	.....	.....	.....	4 Ph.D.
	1 M.S.	.....	.....	.....	.....	.....	1 M.S.
	1 B.S.	.....	.....	.....	.....	1 B.S.
Business Administration (1)	1 M. A.	.....	1 M. A.
Chemistry (15)	2 Ph.D.	.....	.....	.....	1 Ph.D.	2 Ph.D.	3 Ph.D.	1 Ph.D.	9 Ph.D.
	1 M. S.	1 M.S.	1 M.S.	2 M. S.	.....	.....	.....	5 M. S.
	1 No Degr.	.....	.....	.....	1 No Degr.
Economics (7)	3 Ph.D.	1 Ph.D.	1 Ph.D.	.....	.....	2 Ph.D.	.....	7 Ph.D.
Education (9)	3 Ph.D.	1 Ph.D.	2 Ph.D.	.....	.....	1 Ph.D.	1 Ph.D.	8 Ph.D.
	1 Ed. D.	.....	.....	.....	1 Ed.D.
Engineering (1)	1 M. S.	1 M. S.
English (22)	1 Ph.D.	1 Ph.D.	2 Ph.D.	3 Ph.D.	2 Ph.D.	3 Ph.D.	3 Ph.D.	.....	15 Ph.D.
	1 M. A.	.....	2 M.A.	1 M. A.	.....	1 M. A.	.....	5 M. A.
	1 M. S.	1 M. S.
	1 No Degr.	1 No Degr.
Geophysics (2)	1 Ph.D.	1 Ph.D.	.....	.....	.....	2 Ph.D.
History (9)	2 Ph.D.	2 Ph.D.	1 Ph.D.	.....	.....	.....	.....	5 Ph.D.
	1 M. A.	.....	1 M. A.	1 M. A.	.....	.....	1 M. A.	4 M. A.
—European (1)	1 Ph.D.	.....	1 Ph.D.
—Latin, So. American (3)	2 Ph.D.	.....	.....	.....	.....	.....	1 Ph.D.	.....	3 Ph.D.
—Medieval (2)	2 Ph.D.	.....	.....	.....	.....	.....	.....	.....	2 Ph.D.
Languages: Classical (10)	2 Ph.D.	2 Ph.D.	.....	1 Ph.D.	.....	2 Ph.D.	.....	7 Ph.D.
	1 M. A.	.....	.....	1 M. A.	.....	1 M. A.	.....	3 M. A.
	1 Ph.D.	.....	1 Ph.D.
Languages: Modern, French (3)	1 Lit.D.	.....	.....	.....	1 Lit.D.
	1 No Degr.	1 No Degr.
—German (1)	1 M. A.	.....	.....	.....	.....	.....	1 M. A.
—Russian (1)	1 Ph.D.	.....	1 Ph.D.

[illegible]

III. SCHOOLS*

	California	Chicago	Maryland	Missouri	New England	New Orleans	New York	Oregon	Total
Boston College	6	.	1	.	7
Brown	1	.	1
California	3	.	.	.	1	.	1	.	5
Catholic University	1	4	3	.	4	3	1	.	16
Chicago	1	1	.	.	2	.	4
Columbia	1	.	.	.	2	.	3
Cornell	1	.	1
Duke	1	.	1
England	1	1
Florida	1	.	.	.	1	.	.	2
Florence, Univ. of	1	.	1
Fordham	2	.	3	.	8	1	13	2	29
Geneva	1	.	.	.	1
Georgetown	1	1	.	.	.	1	1	4
Gregorian	2	5	2	4	3	1	5	5	27
Harvard	1	.	1	.	2	.	2	.	6
Holy Cross	1	.	.	.	1
Iraq	1	.	.	.	1
Johns Hopkins	3	1	1	.	.	.	.	.	5
Laval	2	.	2
London, Univ. of	1	.	1
Louisiana State	1	.	.	1
Louvain	1	.	1	.	.	3	.	5
Loyola, (Chicago)	4	.	.	.	.	.	.	4
Marquette	4	.	.	.	.	4
Mass. Inst. of Tech.	2	.	.	.	.	.	.	2
Mexico, Univ. of	1	.	.	.	.	.	.	.	1
Michigan	2	.	1	.	.	.	.	3
Minnesota	1	.	.	.	.	.	1	2
Munich	1	.	.	.	1	.	2
New Mexico	1	.	.	1
New York University	2	.	2
North Carolina	1	.	.	.	1	.	2
Northwestern	1	.	1
Notre Dame	1	1
Oxford	2	.	.	.	.	.	.	2
Pennsylvania	2	1	.	.	.	1	.	4
Princeton	1	2	.	.	.	1	.	4
Private Study	2	.	2
St. Louis	4	2	2	12	1	1	1	2	25
San Francisco	1	.	.	.	.	.	.	.	1
Seattle	1	1
Sorbonne	1	.	1	2	4
Stanford	1	.	.	.	.	.	.	1
Texas	1	.	1	.	1	.	.	3
Toronto	2	.	.	1	.	3
Washington, Univ. of	1	1
Wisconsin	1	.	1	.	.	.	.	2
Woodstock	1	.	1
Yale	1	1	2	.	1	3	.	8
Total	18	33	21	29	29	11	54	17	212

* *Anthropology* at Chicago; *Biology* at Catholic University (2), Fordham, Loyola-Chicago, St. Louis (2); *Business Administration* at New York U.; *Chemistry* at Boston C., Catholic University (6), Fordham, Holy Cross, Louisiana State, Notre Dame, Princeton,

IV. DEGREE SOUGHT

	California	Chicago	Maryland	Missouri	New England	New Orleans	New York	Oregon	Total
Ph.D., new	4	3	6	5	3	3	15	2	41
Ph.D., cont.	11	21	10	11	11	8	23	9	104
Other Doctor new . . . . .	..	1 ⁸	1 ⁸	2 ⁸	..	..	1 ⁸	..	5
Other Doctor cont.	2 ^{4,8}	2 ^{4,8}	..	..	3 ^{3,5,8}	..	1 ⁸	..	8
M.A., new . . . . .	..	4	1	4	3	..	2	1	15
M.A., cont. . . . .	..	..	..	..	1	..	3	1	5
M.S., new . . . . .	..	1	2	5	3	..	1	2	14
M.S., cont. . . . .	..	..	..	1	2	..	..	..	3
Other Master new . . . . .	..	..	..	..	..	..	..	..	..
Other Master cont. . . . .	..	1 ⁷	..	..	1 ⁷	..	1 ⁷	..	3
Other new . . . . .	..	..	..	..	..	..	1 ²	..	1
Other cont.	1 ⁶	..	1 ⁶	1 ¹	..	..	..	..	3
No Degree new . . . . .	..	..	..	..	1	..	4	1	6
No degree cont. . . . .	..	..	..	..	1	..	2	1	4
Total	18	33	21	29	29	11	54	17	212

¹ B.S.

³ Ed.D.

⁵ Lit.D.

⁷ L.L.M.

² Certificate

⁴ J.C.D.

⁶ L.L.B.

⁸ S.T.D.

institutions, or beyond them into other areas, will necessarily involve an increase in the number of laymen on our faculties. But whether we expand or not we must continue to prepare large numbers of Jesuits who by their special training will be equipped to assume responsible teaching and administrative positions in our institutions. This report on the status of special studies for 1954-1955 is an indication that superiors are keenly aware of this necessity.

A report on special studies is and ought to be of special significance to

St. Louis, (2); *Organic Chemistry* at California; *Economics* at Catholic University, Columbia (2), Fordham, Pennsylvania, St. Louis, Wisconsin; *Education* at Chicago U., Fordham, Michigan, Minnesota, Washington, Yale (4); *Engineering* at Seattle U.; *English* at Boston C., California, Catholic University, England, Fordham (5), Harvard (2), Marquette (3), Michigan, New Mexico, Oxford, Pennsylvania, Wisconsin, Yale (3); *Geophysics* at California, St. Louis; *History* at Boston C., Fordham, Loyola-Chicago (2), Marquette, Munich, Princeton, Texas (2); *European History* at London; *Latin American History* at California; *Medieval History* at Catholic University, Johns Hopkins; *South American History* at California, Mexico; *Classics* at Chicago, Cornell, Fordham (4), Oxford, Princeton (2), Stanford; *French* at Sorbonne (3); *German* at Harvard; *Russian* at Columbia; *Spanish* at Sorbonne; *Arabic* at Iraq; *Semitic Languages* at Johns Hopkins (4); *Italian* at Florence; *Law* at Georgetown (3), Harvard, Michigan, San Francisco, *Mathematics* at Brown, Catholic University, Florida, New York U., St. Louis (4); *Philosophy* at Fordham (6), Gregorian (5), Laval (2), Louvain (4), Private Study, St. Louis (7), Toronto (3); *Physics* at Boston C. (3), Catholic University (4), Fordham (2), Harvard (2), Massachusetts Institute of Technology (2), St. Louis (6), Texas; *Political Science* at Geneva, Georgetown; *Political Philosophy* at Duke, Fordham, Yale; *Psychology* at Chicago, Fordham (5), Gregorian (2), Loyola-Chicago, Minnesota; *Social Service* at Boston C.; *Sociology* at Fordham, Gregorian, North Carolina (2), Pennsylvania (2), St. Louis (2); *Speech* at Florida, Northwestern; *Theology* at Gregorian (7); *Ascetical Theology* at Gregorian (3); *Canon Law* at Gregorian (2); *Dogmatic Theology* at Gregorian (6), Woodstock; *Ecclesiastical History* at Munich; *Religion* at Louvain, Private Study; *Scripture* at Gregorian.

Provincials who are responsible for the program in their own provinces, and to Province Prefects of Studies, one of whose functions is to assist Provincials in planning the province program of special studies. Such a report, moreover, should be of interest to all of Ours who are in any way involved in the work of American Jesuit education.

Even a cursory reading of the tables given in this report on the 1954-1955 program of special studies in the American Assistancy yields evidence that superiors continue to take a long-range view of province needs and are investing manpower in the future of American Jesuit education. Some facts yielded by this year's study will substantiate this statement.

During the academic year 1954-1955, 82 more Jesuits were assigned to devote their entire time to studies beyond the normal course in the Society. Of these, 46 are studying for the doctorate, 30 for a master's or other special degrees, and 6 are devoting their full time to special studies without working for a degree. In addition to these 82 new students, 130 Jesuits are continuing special studies, 112 for the doctorate, 14 for a master's or other special degree, and 4 for no degree.

This year, then, 212 Jesuits are devoting full time to special studies. This figure represents an increase of 31 full-time special students over the year 1953-1954. Such a marked increase places us well on the road back to the high level which our special studies program reached in the year 1949-1950 when there were 254 special students.

Table II indicates that the spread of subject matter fields is almost as broad in the curricula in our institutions. Twenty-two different major fields ranging from anthropology to theology are represented.

That there is nothing parochial about our choice of institutions, Table III makes clear. As might be expected, there is a goodly concentration of special students in our Catholic universities. Thus, the Gregorian in Rome has 27; The Catholic University of America, 16; Fordham University, 29; Saint Louis University, 25. The rest are scattered through the United States and Europe as well as in Canada and Mexico. Jesuits are studying in 48 colleges and universities, 16 of them Catholic and 32 secular, located in nineteen countries of Europe, and in Canada and Mexico.

Today, when almost everyone realizes that we are living in a day of specialization, opportunities may occasionally present themselves to Jesuits, especially Jesuit priests, to let Catholics know of our program of special studies. The knowledge may inspire some to assist with the dollars that are necessary to operate the program. But only God can give us the capable candidates for the program, and all of us can pray the Lord of the harvest to send workmen into the vineyard, even into the vineyard of graduate studies.

Jesuit Scholarly Publications

AMERICAN ASSISTANCY 1953-1954

In May, 1953, the Board of Governors of the Jesuit Educational Association directed the Executive Director, Father Edward B. Rooney, to have prepared annually a list of the scholarly publications produced by Jesuits of the American Assistancy. Accordingly Father Rooney appointed a Subcommittee of the Executive Committee of the Association to carry out this directive. The first task of this subcommittee was to establish criteria that would identify scholarly publications. For the record, the letter explaining these criteria is here reproduced.

By *publication* we understand *actual appearance* in print, microfilm, or microcard, whether in book, monograph, or periodical form. A typescript ready for a publisher or even accepted for publication at some future date is not here considered to be published; doctoral dissertations, for instance, are not considered published material unless already issued for general distribution between the dates given above.

Of course you understand what is ordinarily meant by the term *scholarly*, but since the term is variously interpreted, we think the following description may be helpful. By *scholarly* we understand:

1. A publication of original and independent research, whether pure or applied, whether documented or experimental. To qualify in this category, the publication should be true to the research technique appropriate to the project under study and should be definitely superior in quality.
2. A publication of high quality which, although not of the research type described in No. 1 above, will nevertheless be generally recognized as a scholarly contribution either (a) because it is an original analysis of a significant problem in the field studied or (b) because it offers a penetrating solution to a significant problem in the field studied.
3. Other publications related to scholarship which are of great academic significance, such as important bibliographies, unusual compilations, and so on.

By *scholarly* we do not mean merely popular books and articles, undocumented essays and addresses, the usual run of book reviews, and the like.

If in doubt whether a particular contribution is to be considered a scholarly publication or not, please list it on one of the enclosed forms and give a description of the work complete enough so that the subcommittee may have a good basis for judging whether to include it in the list or not. (From letter of Subcommittee on Scholarly Work of Jesuits, December 3, 1953.)

Copies of these criteria were distributed by the Province Prefects, and on the basis of responses the following list of scholarly publications, covering the period from May 31, 1953, to June 1, 1954, was compiled. A similar list is to be prepared annually. The next one will cover the period between May 31, 1954 and June 1, 1955.

It is to be noted that immediately following the Jesuit's name is the institution with which he is connected. In some instances (e.g., in the case of a priest in tertianship) he is identified by Province.

ANTHROPOLOGY

EWING, FRANKLIN J. (Fordham University) "Annotated Bibliography on Evolution," *The Scope*, Vol. 6 (1954).

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FOLEY, ALBERT S. (Spring Hill College) *Bishop Healy: Beloved Outcaste*. New York: Farrar Straus & Young, 1954.

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BERGER, CHARLES A. (Fordham University) (with E. R. Witkus) "A Cytological Study of the Development of *Galtonia Candicans* Decne," *Bulletin Torrey Botanical Club*, Vol. 80 (November, 1953). Pp. 501-506.

FORSTHOEFEL, PAULINUS F. (University of Detroit) "A Study of the Effect of Heterozygosis on Litter Size in the Mouse *Mus Musculus*," *Ohio Journal of Science*, Vol. 54 (March, 1954). Pp. 135-141.

PETERS, JOSEPH J. (Xavier University) (with A. R. Vonderahe) "Effect of Themisone and Phenurone on Electrically-induced Seizures in the Salamander," *Neurology*, Vol. 3 (December 1953). Pp. 890-895.

REIS, RAYMOND H. (Marquette University) (with A. Rieck) "Variations in the Pattern of Renal Vessels and Their Relation to the Type of Posterior Vena Cava in the Cat (*Felis domestica*)," *American Journal of Anatomy*, Vol. 93 (November 1953). Pp. 457-474.

WALSH, M. P. (Boston College) "A Chromosome Study of *Lumbricus*," *Transactions of American Microscopical Society*, Vol. 75 (April 1954) Pp. 164-167.

———. "Counting Chromosomes in Amphibia," *Stain Technology*, Vol. 29 (March 1954). 69-70.

———. "Spermatogenesis of *Lumbricus terr. L.*" *Transactions of American Microscopical Society*, Vol. 73 (January, 1954). Pp. 59-65.

CHEMISTRY

FIEKERS, BERNARD A (College of the Holy Cross) "Alternative Methods for Calculations of Indirect Gravimetry," *Journal of Chemical Education*, Vol. 31, (February 1954). Pp. 100-101.

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DUKE, JOSEPH A. (Georgetown University) (with M. Bier, L. Termini-

niello, R. Gibbs, F. Nord) "Investigations on Proteins: Composition and Fractionation of Oromucoid," *Archives of Biochemistry and Biophysics*, Vol. 47 (December 1953). Pp. 465.

COMPARATIVE LITERATURE

ONG, WALTER J. (St. Louis University) "Fouquelin's French Rhetoric and the Ramist Vernacular Tradition," *Studies in Philology*, Vol. 51 (April 1954). Pp. 127-142.

_____. "Ramus es le monde anglo-saxon, d'aujourd'hui," *Reveu de littérature comparée*, Vol. 28 (January-March 1954). Pp. 57-66.

EDUCATION

FOX, HENRY F., JR. (Ateneo de Cagayan) "Some Notes on Public Elementary Education in Iloilo Province, 1885-1899," *Philippine Studies*, Vol. 2 (March 1954). Pp. 5-19.

ENGLISH

BERNAD, MIGUEL A. (Ateneo de Manila) "Poetry by Allusion," *Philippine Studies*, Vol. 1 (December 1953). Pp. 223-235.

COSTELLO, WILLIAM T. (Gonzaga University) "The Prolusions or Academic Exercises (of John Milton)," *Seventeenth Century News*, Vol. 12 (Spring, 1954) Pp. 2, ff.

ONG, WALTER J. (St. Louis University) (and others) "Ramus: Rhetoric and the Pre-Newtonian Mind," *English Institute Essays*, 1952, edited by Alan S. Downer. New York: Columbia University Press, 1954. Pp. 138-170.

SCHUMACHER, JOHN N. (Woodstock College) "Rizal and Blumentritt," *Philippine Studies*, Vol. 2 (June 1954). Pp. 85-111.

SURTZ, EDWARD (Loyola University, Chicago) "St. Thomas More and His Utopian Embassy of 1515," *Catholic Historical Review*, Vol. 39 (October 1953) Pp. 272-297.

HISTORY

BANNON, JOHN F. (St. Louis University) "Black-Robe Frontiersman: Gabriel Marest, S. J." *Bulletin of the Missouri Historical Society*, Vol. 10 (April 1954). Pp. 351-366.

BURRUS, ERNEST J. (Institutum Historicum Societatis Jesu, Rome) "Francisco Javier Alegre," *Archivum Historicum Societatis Jesu*, Vol. 22 (1953). Pp. 439-509.

CURRAN, FRANCIS X. (New York Province, Scriptro) "Jesuits in Kentucky: 1831-1846," *Mid-America*, Vol. 35 (October 1953). Pp. 223-246.

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- HERBST, CLARENCE A. (St. Stanislaus Seminary) "The School Inspection Law," *The Historical Bulletin*, Vol. 32 (January 1954) Pp. 85-102.
- HAMILTON, RAPHAEL N. (Marquette University). *The Story of Marquette University*. Milwaukee: Marquette University Press, 1953. Pp. 434.
- HOPKINS, VINCENT C. (Fordham University) "The American in European Eyes," *Thought*, Vol. 29 (Spring 1954). Pp. 87-100.
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- LUCEY, WILLIAM L. (Holy Cross College). *An Introduction to American Catholic Magazines*. Philadelphia: American Catholic Historical Society, 1953. Pp. 96.
- . "Catholic Journalism in New England: 1885-1900," *The New England Social Studies Bulletin*, Vol. 10 (May 1953). Pp. 9-17.
- . "The Diocese of Burlington, Vermont: 1853," *Records of the American Catholic Historical Society of Philadelphia*, Vol. 64 (September 1953). Pp. 123-154.
- . "The Position of Catholics in Vermont: 1853," *Records of the American Catholic Historical Society of Philadelphia*, Vol. 64 (December 1953). Pp. 213-235.
- . "Report on Nineteenth Century American Catholic Magazines," *Historical Bulletin*, Vol. 32 (March 1954). Pp. 131-142.
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- . "Peter Ramus and the Naming of Methodism," *Journal of the History of Ideas*, Vol. 14 (April 1953). Pp. 235-248.
- . "Renaissance Humanism and the American Catholic Mind," *Thought*, Vol. 29 (September 1954).
- RYAN, EDWARD A. (Woodstock College) "Cardinal Gibbons after Thirty Years," *Theological Studies*, Vol. 14 (September 1953). Pp. 430-442.
- SIEVERS, HARRY J. (New York Province) *President Benjamin Harrison and Our Country's Flag*. Fort Wayne: Public Library of Fort Wayne, 1953. Pp. 30.
- VOLLMAR, EDWARD R. (St. Louis University) "Missionary Life in Colorado, 1874," *Mid-America*, Vol. 35 (July 1953). Pp. 175-180.

CLASSICAL LANGUAGES

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van) *Funeral Orations*. New York: Fathers of the Church Inc., 1953. Pp. 156.

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SNEE, JOSEPH M. (Georgetown University) "One for the Money, Two for the Show: The Case Against Televising Congressional Hearings," *Georgetown Law Journal*, Vol. 42 (November 1953). Pp. 1-43.

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CUNNINGHAM, FRANCIS A. (Canisius College) "Judgment in St. Thomas," *The Modern Schoolman*, Vol. 31 (March 1954). Pp. 185-212.

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SMITH, GERARD (Marquette University) "Philosophy and the Unity of Man's Ultimate End," *Proceedings, American Catholic Philosophical Association*, Vol. 27 (April-June 1953). Pp. 60-83.

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RUDDICK, JAMES J. (Woodstock College) (with E. E. Buder and A. H. Weber) "The Photoemission of Tungsten in the Region of Predicted Schottky Deviations," *The Physical Review*, Vol. 91 (August 1953) Pp. 561-566.

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- . "St Ignatius' Letter on Obedience: 1553-1953," *American Ecclesiastical Review*, Vol. 128 (May 1953). Pp. 335-346.
- KELLY, GERALD (St. Mary's College) (with J. C. Ford) "Notes on Moral Theology 1953," *Theological Studies*, Vol. 15 (March 1954). Pp. 52-102.
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SUBCOMMITTEE ON SCHOLARLY WORK
OF JESUITS

News From the Field

CENTRAL OFFICE

DIRECTORY CHANGES: The following changes in the *Directory: Jesuit Educational Association 1954-1955* have been brought to our attention since those published in the January issue of the *Quarterly*: *Page 7*: History: American Jesuit Historical Conference, Chairman: Rev. Maurice F. Reidy, S.J., College of the Holy Cross; Finance Officers: Conference of Finance Administrators of Jesuit Institutions, Chairman: Rev. Edward P. Whalen, S.J., Boston College; Secretary: Richard J. Anthony, Georgetown University. *Page 13*: Georgetown University, School of Foreign Service, Rev. Joseph M. Moffit, S.J., Director of Admissions; School of Nursing, Rev. Joseph M. Moffit, S.J., Director of Admissions; *Page 16*: Loyola University, Entire Institution, Rev. Jeremiah J. O'Callaghan, S.J., Vice President in Charge of Alumni Activities; *Page 22*: St. Peter's College, Entire Institution, Rev. James J. Shanahan, S.J., Rector; delete him as President-Superior; *Page 24*: University of Detroit, add new school: College of General Studies, Everett M. Steinbach, Dean; *Page 25*: University of San Francisco, Labor Management School, Rev. Andrew C. Boss, S.J., Director, no Assistant Director; *Page 27*: Brophy College Preparatory, Telephone Amherst 5-8546; Rev. Francis J. Harrington, S.J., Superior-Principal; *Page 32*: Jesuit House of Studies, add Assumption Hall.

ANNUAL MEETING of the Jesuit Educational Association will be held at Georgetown University April 10-11. General meeting of all delegates will be held Easter Sunday afternoon 4:30 P.M. followed by the dinner meeting for all delegates. 6:00 P.M. Sectional meetings will be held Easter Monday morning and afternoon. The All-Jesuit Alumni Dinner will be held in Washington Monday evening April 11th.

COLLEGES AND UNIVERSITIES

COLLEGE VOCATIONS: 28 University of Detroit students, seven women included, entered seminaries and novitiates during the past summer.

"CARMINA BURANA" which received rave reviews when performed last year by the University of San Francisco Schola Cantorum, was produced again this school year. It is a modern composition based on themes discovered in excavations around a medieval German monastery.

SCHOLARSHIP: Loyola University, Los Angeles, announced receipt of a scholarship of \$60,742 from the trust of the late Miss Catherine M. Connell.

ALUMNI of the University of San Francisco rated seventh in a survey of average donations made by alumni throughout the nation to their Alma Maters. Their per capita annual contribution was \$57.52.

PEACE PRIZE was awarded by the Catholic Association of International Peace to Dr. Charles G. Fenwick, Loyola College alumnus.

FUND RAISING: Loyola University, Chicago, Law School passed the \$190,000 mark for its new building to be dedicated next spring.

Xavier University launched a \$200,000 goal to be raised by Cincinnati business and industry during 1955. A fourth of that amount was realized the first month.

John Carroll University launched what appears to become a highly successful \$2,600,000 development fund drive.

Holy Cross Alumni Fund Program ended June 1954 brought \$65,085.80 from 3192 alumni. The cumulative total since 1947 is \$480,162.39.

"**NEWS** St. Louis University" saw the light Nov. 15, 1954. It is mailed to St. Louis University graduates and former students.

N.A.M.'s, 59th Congress of American industry was represented by two Jesuit college juniors among a total of 52. They came from Creighton University and St. Louis University.

RESEARCH BROCHURE: "How to Prepare Applications for Grants-in-Aid for Research Projects" is a useful guide available from the Office of Research Services, Fordham University, New York 58, N.Y.

THE GEORGETOWN UNIVERSITY FORUM marked its 400th broadcast during the summer. It was also the 159th time the program was seen on television.

T.V. Station KETC, St. Louis University's educational television station began broadcasting Sept. 20th.

THE SEARCH, C.B.S. T.V. network serial, featured Father Joseph Lynch and Fordham University's Seismic Station.

ALMOST 1000 RELIGIOUS superiors and guidance officers took part in the Fourth Annual Institute on Religious and Sacerdotal Vocations on the Fordham campus on July 28 and 29. The two day session, devoted to a consideration of the practical aspects of recognizing and fostering religious vocations, was highlighted by a study of the family's role in vocational development.

ROYAL VISIT: Emperor Haile Selassie paid a formal visit to Loyola, University, New Orleans.

FOOTBALL: Fordham University ended 63 years of intercollegiate football history when it decided that the expenditure was not commensurate

with the benefits. Of the 27 Jesuit colleges and universities only seven still participate, Boston College, Holy Cross College, John Carroll University, Marquette University, University of Detroit, University of Scranton and Xavier University.

VOCATIONS: Thirty-Eight former students of Marquette University entered seminaries and novitiates between January 1, 1954 and December 20, 1954. Fifteen entered diocesan seminaries, 8 the Society of Jesus, 5 to other men's orders, and 10 women to 8 different congregations.

INSTITUTE FOR RELIGIOUS proved popular at Regis College during the last two years. Held on four Saturdays of Advent and Lent, some 1150 Sisters attended the first year. By popular request the conferences stressed the spiritual rather than the academic. Some of the topics were: Appreciating the Mass, Mental Hygiene, Mystical Theology for Nuns, The Spiritual Life, The Psychology and Practical Difficulties of Prayer, Shakespeare and Catholicism, The Supernatural Life, Suffering, The Sisters in the Modern World, The Passion of Christ.

PHILOSOPHY at St. Peter's College for the first time is being taught in sophomore year.

NATIONAL HOOKUP of the C.B.S. T.V. series "The Search" featured Mr. Anthony Salamone of St. Louis University. The program, one of 26 depicting unusual university activities, portrayed his work in the problems of old age.

ANNIVERSARY: Marquette University is celebrating its 75th anniversary this year.

MAN BITES DOG: When students attended class by telephone, that made the news, but when Dr. Rafel Miranda of Spring Hill College taught his class by two-way amplifier hookup from his home sick-bed, that is belived to establish some kind of precedent.

PRO FRATRIBUS NOSTRIS ABSENTIBUS: Father Herman Hauck, President of Santa Clara University, discovered in the Archives probably the first Litany Book used in the province. Its printing antedated the dogma of the Immaculate Conception (1854) as is proved by the insertion between the lines of "Queen conceived without original sin."

DEAN'S ASSEMBLY, the first in 49 years, was conducted during class hours at Fordham Law School for the purpose of acquainting students with the school's philosophy of education and to advise students on problems arising in school and in later practice.

NATIONAL HOOKUP: Father L. C. McHugh of Georgetown University was speaker for five programs of the 143 station N.B.C. "Catholic Hour" program. He spoke on "Education for Time and Eternity."

"GOING THEREFORE . . .": Eight members of Canisius College faculty are giving lectures on "Catholicism Today" to the faculty and students

of the University of Buffalo. If successful, the series will be renewed as the "John Henry Newman Lecture Series."

HONORS, FACULTY: Father Hunter Guthrie of St. Joseph's College was invited by the Department of State to participate in the Department's International Educational Exchange Program and lectured throughout Central America.

Father Daniel Linehan of Weston accompanied the expedition of the Monte Carlo, the first fishing boat to sail to the Arctic and return.

Father James Macelwane of St. Louis University was chief delegate of the State Department and also chairman of a 40 man delegation of the National Academy of Science attending the Tenth Assembly of the International Geodetic and Geophysical Union in Rome. He was also nominated by President Eisenhower for a six year term to the National Science Foundation as one of a 24 member board.

Father John Kemp of Loyola University, Chicago, has been appointed to the national six-man board on Fulbright Scholarships which makes the final selection of grant recipients.

Father Raymond V. Schoder of West Baden was made Vice-President of the American Classical League.

Nominated President of the American Pharmaceutical Association, Dean John F. McCloskey of Loyola University's (New Orleans) College of Pharmacy.

Mr. Clifford Laube, editorial assistant of Fordham's Office of University Development was elected president of the Catholic Poetry Society of America. Laube is former day national news editor of the *New York Times*.

Father Vincent Herr, Loyola University, Chicago, was elected president of the American Catholic Psychological Association.

Father Felix Biestek, Loyola University, Chicago, was appointed Chairman of a committee of the Council on Social Work Education whose purpose is to study all social work curricula in the United States and Canada.

Father Roswell Williams, Creighton University, was an official consultant of the American delegation to a UNESCO sponsored course held in London. Twelve nations were represented by their producers and directors of educational and cultural television programs.

Brother John Renk of Regis College is credited by the foremost authority on the *boloria* butterfly species as discover of a new species and was honored by having a species named after him.

Father Edward J. O'Donnell, President of Marquette University, was elected president of the Association of Urban Universities for the ensuing year.

Father John Mullahy of Loyola University, New Orleans was elected president of the Botanical Society of New Orleans.

ANNIVERSARY: A three day program commemorated the 25th anniversary of the psychology department at Loyola University, Chicago. Having conferred some 82 masters degrees in psychology, the department numbers among its graduates one college president and five chairmen of departments. The Loyola Center for Guidance and Psychological Service, upon completion of its thirteenth year, noted that it had filed its five thousandth intake report.

MUSIC, MUSIC: A newly-organized Detroit Concert Series, Inc. has signed top concert and theatrical performers in programs to be held at Detroit University's Memorial Building.

ROUNDUP: Father B.J. Murray, in another periodic summary of Regis College alumni, noted that six last-years graduates entered the Society, four the diocesan clergy, and one the Servites.

Total number of vocations is 314 including four bishops, 16 monsignors, 173 men religious, six sisters from the evening school and 103 diocesan priests. Among other notable alumni are 96 lawyers, six judges, 63 M.D.'s, 12 deans and principals, two city mayors, 16 missionary priests and one Metropolitan Opera star.

NONAGENERIAN: Father Lawrence Kenny celebrated his 90th birthday at St. Louis University. Still active, he served longer in the classroom than any other Jesuit in the four central provinces.

CHARTERED: Wheeling College was incorporated under the Laws of the State of West Virginia on September 25, 1954 under the title of *The Jesuit Fathers* of Wheeling College.

Work progresses satisfactorily on the four college buildings, and the library is being assembled.

JUDGES: Twenty-one graduates of Loyola University's Law School are now judges in the different courts of New Orleans.

APOLOGETICS CLUB at Loyola University, New Orleans, ferrets out published articles which misrepresent the Church and call attention to those which need refutation.

CHURCH OF THE AIR: A 200 radio station C.B.S. coast to coast network carried an address by Father Joseph Filas of Loyola University, Chicago.

SITE for the new Loyola University, Chicago, Medical Center was purchased. The 52 acre site, originally outside the city limits, has been voted into Chicago.

BAR EXAM: Loyola University (Chicago) Law School graduates of last year achieved 82% success in the first trial at the bar examination. When all returns are in it is hoped they will exceed 84% which led the state for any school during the previous year.

HIGH SCHOOLS

ALL STATE: Jesuit High (Dallas) Rangers took their first Texas Catholic Interscholastic League Championship in football.

EXPANSION: A one story addition linking the residence and school at the University of Detroit High School has begun in earnest.

NEW GYM: St. Louis University High School began construction on its Backer Memorial Gym designed to seat 1500.

NEW GYM: Having successfully completed an addition to its academic plant, Jesuit High, New Orleans, is going ahead with plans for a 2,200 capacity \$350,000 Jesuit High Recreation Center.

BOARDING SCHOOL: When Brophy Preparatory School faculty moved to its new residence, it began accepting boarding students.

DEMERIT SYSTEM inaugurated at University of Detroit High School imposes one demerit for each day a boy is in "jug." Parents are requested to withdraw a boy who has 12 demerits a semester or 20 demerits a year.

CAMPION-75: A 22 foot anniversary banner carried by balloons from Prairie du Chien landed near Springfield, Mass.

MOVING: Jesuit High, Tampa acquired a new site and plans to move.

AT THE NATIONAL CONVENTION of the Reserve Officers Association of the U.S.A., Omaha, Nebraska in June, Father F. O'Brien of Canisius High School was unanimously elected the National Chaplain by the 1200 delegates from all the Armed Services. This marks the first time in 17 years that a priest has been elected to this office.

SCHOLARSHIP: Of the 104 recipients of diplomas in June, 40 Regis High School (New York) graduates won 68 full or partial scholarships to college through competitive examinations. Included were 19 N.Y. State Scholarships, 7 appointments to U.S. Service Academies, 4 NROTC appointments to Holy Cross, 18 other full college scholarships. Five additional full scholarships, placed at the disposal of the school authorities, were awarded at the Commencement Exercises as follows: Manhattan (2), Fordham, St. Peter's, and the Regis Alumni Scholarship.

THE ATTIC GREEK GRAMMAR, *The Way to Greek*, expanded and revised by Father Stephen Duffy of Regis High School (New York), came from the printer before the opening of school and is in use throughout the Province.

CONTEST WINNER: In a survey conducted by a national radio and television network, Lawrence Bugge, valedictorian of the Marquette University High School class of 1954, was named "graduation speaker most likely to succeed"; he was awarded a college scholarship, a week

in New York with all expenses paid, and a personal appearance on a national T.V. hook-up.

REUNITED: After several years of separation, remaining members of the Boston College High School faculty and students moved to their new location in Dorchester.

EXPANSION: Cranwell Preparatory School's new physics and chemistry laboratories were almost ready for *schola brevis*. Future plans call for converting and expanding present facilities and building a new chapel and swimming pool.

CHRISTMAS CAMPAIGN: Sodalists at St. Xavier High School again promoted a highly successful "Put Christ Back into Christmas" campaign. Workers distributed hundreds of posters around Cincinnati and composed spot announcements for radio and television.

SCHOLARSHIPS: Jesuit High School graduates won 16 New York State Regents' Scholarships of which 12 went to Regis, 3 to Canisius and 1 to Xavier.

MERIT: *Adult Writing* by Fathers Kammer, Diebold and Mulligan and published by Loyola University Press merited inclusion in Book-making Parade No. 251 in the November issue of *Book Binding and Book Production*.

PRESS AWARDS: THE 1954 X-RAY of St. Xavier High School, Cincinnati, merited both the medalist award of the Columbia Scholastic Press Association and the first class award of the National Scholastic Press Association.

THE 1954 REGIAN of Regis High School, New York received first place in the Columbia Scholastic Press Association Yearbook Contest.

PREP NEWS of St. Louis University High School received All-American rating of National Scholastic Press Association.

MISCELLANEOUS

MARIAN: Special programs in honor of the Marian Year were first in frequency among news items from our schools. The Jesuit House of Studies at Spring Hill has the unique privilege of being the first American Jesuit educational institution dedicated to the Assumption when it assumed the name Assumption Hall.

THEOLOGY DIGEST subscriptions have reached nearly 6,000.

T.V.: The first pilot film for the Sacred Heart Program was completed in November and is being tried out.

NEW VILLA of the New England Province at Lake Sunapee, N. H. has a hotel with 100 furnished rooms and five 6-8 room cottages, a golf course and private beach.

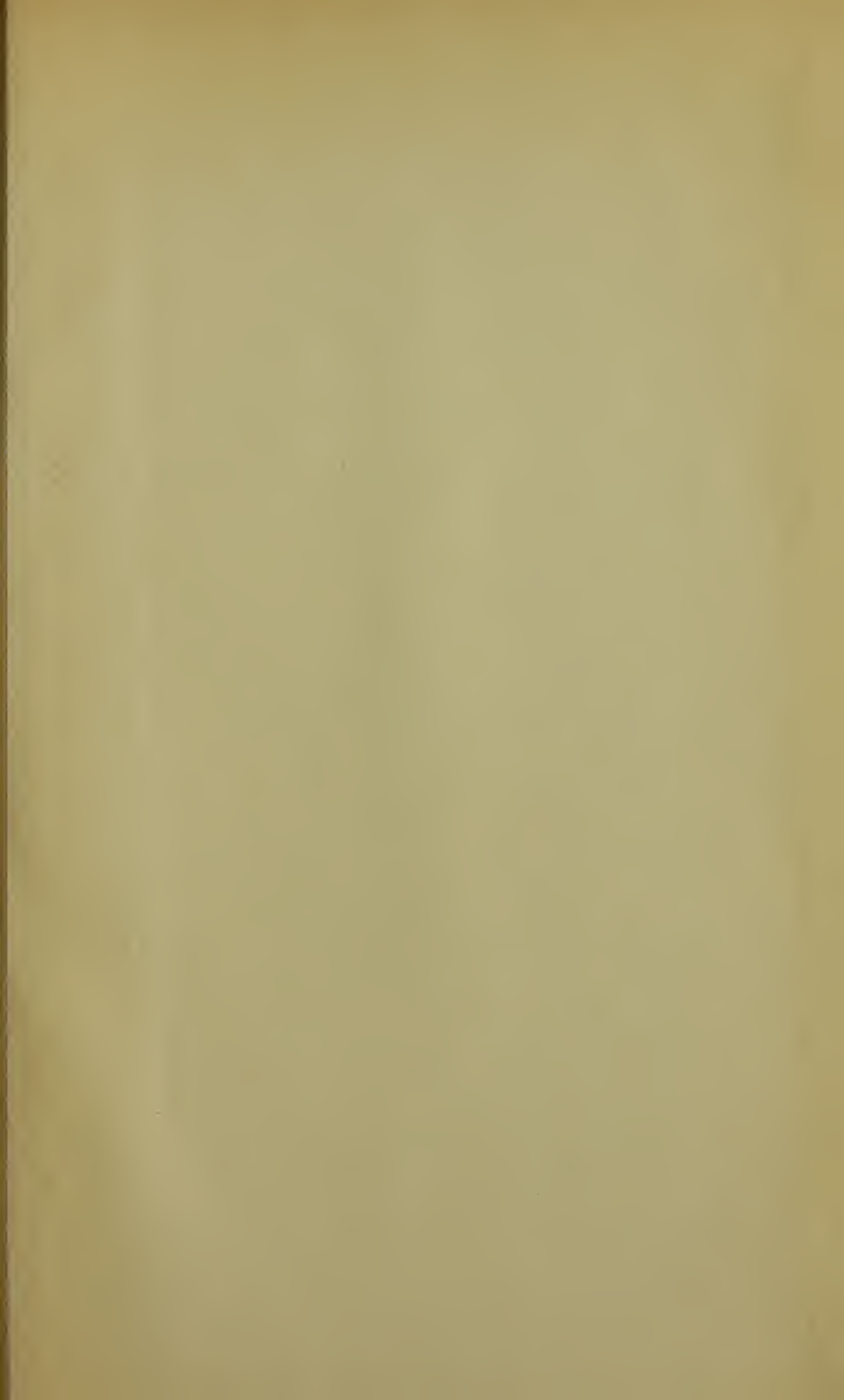
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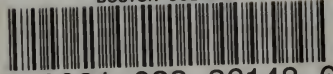
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